



*An unusual anthology*

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John Garratt.



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# LITERARY EXTRACTS

FROM

ENGLISH AND OTHER WORKS;

COLLECTED DURING HALF A CENTURY:

TOGETHER WITH SOME ORIGINAL MATTER.

BY JOHN POYNDER, Esq.

“ HE WHO COLLECTS IS LAUDABLY EMPLOYED: FOR THOUGH HE EXERTS NO GREAT TALENTS IN THE WORK, HE FACILITATES THE PROGRESS OF OTHERS; AND BY MAKING THAT EASY OF ATTAINMENT WHICH IS ALREADY WRITTEN, MAY GIVE SOME MIND, MORE VIGOROUS OR MORE ADVENTUROUS THAN HIS OWN, LEISURE FOR NEW THOUGHTS AND ORIGINAL DESIGNS.”

DR. JOHNSON.

VOL. I.

LONDON:  
JOHN HATCHARD & SON,  
187 PICCADILLY.

(1844)



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6245  
P6  
VI



LONDON :

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WILLIAM WATTS, PRINTER, CROWN COURT, TEMPLE BAR.

## PREFACE.

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THE reading of above half a century has furnished the Selections which follow: of which it is not unreasonable to suppose, that, as they have supplied instruction and amusement to their Collector, others may also be benefited or pleased; some of whom may never have met with the volumes from which they are extracted, while others may recognise passages of which they will be glad to be reminded.

The Athenæum, Dec. 24, 1842, has designated the Camden and Shakspeare Associations, for their reprints of ancient works, as “the Humane Societies of Bibliography, for preserving the existence of sinking reputations, thus plucked up by the locks from the abyss of oblivion.” The Compiler can claim no such merit as that of rescuing entire volumes from the Lethean gulf; but having had the privilege (“*apis Matinæ more modoque*”) of

taking and leaving what he chose in those he has consulted, it will be his own fault if he should fail to impart satisfaction by the mode in which he has executed his task.

At all events, he hopes to escape the humorous sarcasm of that eminent critic, Addison; who has said, that "every man who fancies his thoughts worth printing looks upon himself as a considerable person:" since whatever consideration may here be claimed for the thoughts of other men, the occasions are perhaps not very numerous in which the reader's attention is solicited to the lucubrations of the Compiler.

Where an entry is marked as "Miscellaneous" it may either be referred to the desultory reading which had only left its impress on the memory, and where the precise authority could not be recovered; or else may be considered as original matter now first commended to notice. It is trusted that in no case the solemn responsibility of every publisher to produce nothing which may have an adverse influence upon the great principles of Religion and virtue has ceased to be felt; but, as a



member of the national faith, he does not disguise from himself the difficulty of escaping censure from some who may entertain opposite opinions, in respect of certain Extracts, which still, in consistency with his own views, he could not feel at liberty to withhold: while of some other Extracts it may be necessary to observe that he does not intend, by their insertion, to become responsible for their truth.

It may, in some views, appear desirable to have adopted the arrangement of classifying the subjects which occur, rather than that of a mere alphabetical heading of the different Extracts. But although matters of great incongruity must—either in retaining their original form of common-places, or in assuming that which is here observed—be necessarily found in juxta-position, it is yet hoped that the junction of the grave and gay will rather contribute to aid the design of so uniting instruction with amusement, as that every one may, more or less, obtain both in the same page; and that neither that class of readers which looks alone for profit, nor that which only consults its entertainment, may be induced, by a more formal classifi-

cation, to avoid any particular subjects lying less within the track of their ordinary reading, a better acquaintance with which might not, perhaps, in either case, be found injurious.

The Compiler had, at one time, some thoughts of translating the quotations from other languages ; but when he reflected how learned all gentlemen (and some ladies) have become, since the going forth of the Schoolmaster, and the multiplication of schools for all ages, he abandoned the intention : besides which, the Translation system would have deprived all such hopeful youths as might recently have quitted school of the opportunity of rendering the sense of such quotations to their mothers, or other favourites ;—a service of kindness, in the discharge of which they are no more likely to encounter any contradiction than the Barber from Cambridge, who, upon being asked, in the pit of Old Covent Garden, the meaning of the motto then over the stage of “*Veluti in speculum,*” kindly informed his friend that the English was “Men should not speculate too much !”

With regard to the many errors of selection and

collocation which the Collector is conscious must present themselves to any critical eye, he can only take shelter under Benserade's ERRATA to his "*Rondeaux*"—

“Pour moi, parmi les fautes innombrables  
 Je n'en connois que deux considerables,  
 Et dont je fais ma declaration—  
 C'est L'ENTREPRIZE, et L'EXECUTION;—  
 A mon avis, fautes irreparables  
 Dans ce Volume!”

“Among innumerable errors,  
 Affecting me with endless terrors,  
 Two seem considerable—  
 Both my DESIGN and EXECUTION;—  
 Faults, as I fear, past absolution,  
 And both irreparable!”





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## LITERARY EXTRACTS.

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### A—ABS.

#### ABLE.

THIS word is invariably spelt "hable" in all old English writings;—a sufficient proof, were any needed, of its descent to us from the French "*habile*"; and to them, from the Latin "*habilis*."

MISCELLANEOUS.

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#### ABLUTION, MORAL AND PHYSICAL.

ST. CHRYSOSTOM advises, *Νίψον πρὸ τοῦ σώματος τὴν ψυχὴν* &c. "Wash thy soul before thy body: for as the face and hands are cleansed by water, so is the soul by prayer."—See Chrys. in Psalm v. p. 542; and Cripplegate Lectures, Vol. II. p. 288.

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#### ABOMINABLE

was formerly written by us *abhominable*.—See WEEVER'S *Funeral Monuments* (int. al.), "After this *abhominable* deed done," p. 521. Fol. 1631.

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#### ABSENCE.

FOR thee the vagrant waters weep,  
Which gently glide, or softly creep  
In murmurs to the sea:  
The winds that o'er my island blow  
Bear on their balmy wings my woe,  
And, sighing, call for thee!

HUGHES—*Opera of Calypso*.

## A FRIEND'S ABSENCE.

“EXCEPTO quod non simul esses—cætera lætus.”

HOR. *Epist.* Book X. 5.

## ABSENCE OF MIND.

IF the following anecdote had not been related by Mr. Chalmers, the Editor of the Biographical Dictionary, who was the intimate friend of the Rev. W. Wilkinson, from whom he received it, I should have doubted its veracity:—

An old gentleman, who had known Mr. Wilkinson for thirty years, called upon him at Hoxton; and upon the servant, who was newly come, asking his name, he hesitated for some time, and at last declared that he had actually forgotten it! The servant, supposing him an impostor, immediately shut the door in his face, and told Mr. Wilkinson the circumstance. Happening to be on the stairs, Mr. W. went to the door, and, opening it, discovered his old friend; who assured him that, to his own utter discomfiture, he had really been unable, from this temporary absence of mind, to remember his own name!

MISCELLANEOUS.

PROFESSOR F. of Cambridge was as great a Mathematician as a Divine, and was troubled, in consequence, with those occasional fits of absence which are peculiar to the contemplative. It was observed that he had been unusually abstracted for some days, and that even his theological duties were more or less affected by the silent operations of his mind. At length, the whole mystery was unravelled, when, upon descending from St. Mary's pulpit, after a sermon of considerable obscurity, he whispered, with great exultation, to a friend in the aisle, “I have found out how that wheel works!”

MISCELLANEOUS.

IN talking of Pizarro, at Walmer Castle, Mr. Pitt related very pleasantly an anecdote of a total breach of memory in one Mrs. Lloyd, a lady, or nominal housekeeper, of Kensington Palace. "Being in company," he said, "with Mr. Sheridan, without recollecting him, while Pizarro was the topic of discussion, she said to him, 'And so this fine Pizarro is printed?' 'Yes, so I hear,' said Sheridan.—'And did you ever in your life read such stuff?' cried she. 'Why I believe it is bad enough,' quoth he; 'but at least, Madam, you must allow it is very loyal.'—'Ah!' said she, shaking her head; 'loyal! you don't know its author as well as I do.'"

MISS BURNEY'S *Memoirs of Dr. Burney*, Vol. III. p. 281.

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ABSOLUTION, EXTREME UNCTION, AND PURGATORY.

IN the Church of Rome, they reckon otherwise concerning sick and dying Christians than I have done; for they make profession, that a man may very certainly be changed from death to life, from sin to grace, though the operation begin not before his last hour; and half this, they do upon his death-bed, and the other half, when he is in his grave. They take away the eternal punishment, in an instant, by a school distinction, or the hand of the Priest: and the temporal punishment shall stick longer, even when the man is no more measured with time, having nothing to do with any thing of, or under, the sun; but that they pretend to take away too, when the man is dead: and, God knows, the poor man, for all this, pays them both in hell. The distinction of temporal and eternal is a just measure of pain when it refers to this life and another; but to dream of a punishment temporal when all his time is done, and to think of repentance when the time of grace is past, are great errors—the one in philosophy, and both in divinity;



and are a huge folly in their pretence, and infinite danger if they are believed; being a certain destruction of the necessity of holy living, when men dare trust them, and live at the rate of such doctrines. The secret of these is soon discovered; for by such means, though a holy life be not necessary, yet a Priest is. As if God did not appoint the Priest to minister to holy living, but to excuse it: so making the holy calling not only to live upon the sins of the people, but upon their ruin, and the advantages of their function, to spring from their eternal dangers. It is an evil craft to serve a temporal end upon the death of souls: that is an interest not to be handled but with nobleness and ingenuity, fear and caution, diligence and prudence, with great skill and great honesty, with reverence, and trembling, and severity. A soul is worth all that, and the need we have, requires all that: and therefore those doctrines that go less way than all this, are not friendly, because they are not safe.

As for *Extreme Unction* used in the Church of Rome, since it is used when the man is above half dead—when he can exercise no act of understanding—it must needs be nothing; for no rational man can think that any ceremony can make a spiritual change without a spiritual act of him that is to be changed; nor work by way of nature, or by charm, but morally, and after the manner of reasonable creatures: and therefore I do not think that ministry at all fit to be reckoned among the advantages of sick persons. The sick man's exercise of grace formerly acquired—his perfecting repentance begun in the days of health—the prayers and counsels of the holy man that ministers—the giving the Holy Sacrament—the ministry and assistance of angels—the mercies of God—the peace of conscience—and the prayers of the Church—are all assistances and preparatives that can help



to dress his lamp. But if a man shall go to buy oil when the Bridegroom comes; if his lamp be not first furnished, and then trimmed—*that* in this life, *this* upon his death-bed; his station shall be without doors, his portion with unbelievers, and the unction of the dying man shall no more strengthen his soul, than it cures his body; and the prayers for him, after his death, shall be of the same force as if they should pray that he should return to life again the next day, and live as long as Lazarus, on his return. But I consider that it is not well that men should pretend any thing will do a man good when he dies; and yet the same ministries, and ten times more assistances, are found for forty or fifty years together to be ineffectual. Can Extreme Unction, at last, cure what the Holy Sacrament of the Eucharist, all his lifetime, could not do? Can Prayers for a dead man do him more good than when he was alive? If, all his days, the man belonged to death and the dominion of sin, and could not be recovered from thence by sermons, and counsels, and perpetual precepts, and frequent sacraments, by confessions and absolutions, by prayers and advocations, by external ministries and internal acts, it is but too certain that his lamp cannot then be furnished. His Extreme Unction is only then of use, when it is made by the oil that burned in his lamp in all the days of his expectation and waiting for the coming of the Bridegroom.

Concerning *Prayer for the Dead*, the Church hath received no commandment from the Lord; and therefore, concerning it, we can have no rules nor proportions but from those imperfect revelations of the state of departed souls, and the measures of charity, which can relate only to the imperfection of their present condition, and the terrors of the Day of Judgment. But to think that any suppletory to an evil life can be taken from such devotions, after sinners are dead,

may encourage a bad man to sin, but cannot relieve him when he hath.

BISHOP JEREMY TAYLOR'S *Dedication to his Holy Dying*.

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ABSTINENCE THE PROTECTION FROM EXCESS.

UT non fiat malum excedendi, resistendum est malo concupiscendi. ST. AUGUSTINE.

Dr. Johnson observed, "I can abstain, but I cannot refrain."

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THE DIFFICULTY OF ABSTINENCE.

The loss of pain is generally thought to be purchased too dear by the loss of pleasure.

SIR WILLIAM TEMPLE, *Cure of Gout*, p. 260.

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ABUNDANT.

THIS word should seem to be, in the first instance, from the English, rather than the Latin verb, as it is spelt "abundant" by Dr. Sibbs in his "Canticles."

MISCELLANEOUS.

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AN UNDESIRABLE ABUNDANCE.

OTIO abundas—Antipho!

TERENCE.

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ABUSE OF AUTHORITY.

IF I had a thunderbolt in mine eye, I can tell who should down.

SHAKESPEARE—*As you like it*, Act 1. Scene 2.

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EASE OF ACCESS.

J'AI été reçu sans faire antichambre.

MISCELLANEOUS.

## A BAD ACCOUNTANT OR POET.

I AM ill at these numbers.

SHAKSPEARE—*Hamlet*, Act 2. Scene 2.

## FALSE ACCUSATION EASILY GOT UP.

THE ancient proverb will be well effected—"A staff is quickly found to beat a dog."

SHAKSPEARE—*Henry VI. Second Part. Act 3. Scene 1.*

## OVER ACTIVITY.

NIMIA ei nocebat diligentia.

[Of Pope Adrian's Auditor.]

RANKE—*Lives of Popes*, Vol. III. Appendix, p. 19.

## A FAVORITE ACTOR.

CUM stetit in scenâ, concurrat dextera lævæ.

HOR. *Epist.* Book II. 1.

## THE LOVE OF ADMIRATION.

THE passion for admiration is one, the influence of which, women do not affect to dissemble, and men do not dare to disown.

MISCELLANEOUS.

## ADVERSITY.

SWEET are the uses of adversity,  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in his head.

SHAKSPEARE—*As you like it*, Act 2. Scene 1.

## ADVERSITY.

NEVER so truly happy, my good Cromwell,  
 I know myself now; and I feel within me,  
 A peace above all earthly dignities—  
 A still and quiet conscience. The king has cured me,  
 I humbly thank his grace; and from these shoulders—  
 These ruin'd pillars,—out of pity, taken  
 A load would sink a navy—too much honour.

SHAKESPEARE—*Henry VIII.* Act 3. Scene 2.

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## ADVERSITY ONLY SUPPORTABLE BY RELIGION.

To make our life one decent and consistent action, we should have one constant mode of living, and that motive, a confidence in God. Had the Apostle Paul breathed in any other cause, instead of application to the Almighty, he must, on many occasions, have ran to a violent death. For the Heathen virtue prescribes death before stripes or imprisonment; but whatever pompous look, elegant pens may have given to the illustrious distressed (as they would have us think the persons are, who, to evade miseries, have squandered their lives, and rushed to death for relief), if we look to the bottom of things, we shall easily observe that it is not a generous scorn of chains, or delicate distaste of an useless being (which two pretences include all the varnish that is put upon self-murder), but it ever was, and ever will be, pride or cowardice that makes life insupportable. For since accidents are not in our power, but will, in spite of all our care and vigilance, befall us, what remains, but that we accommodate ourselves so far as to bear them with the greatest decency and patience we are able? And indeed resistance to what we cannot avoid is not the effect of a valiant heart, but a stubborn stomach: which contumacy, 'till we have quite



rooted out our pride, will always make things too little, and our cowardice too large. For as fear gives a false idea of sufferings and attempts as above our strength, though they are not such, so vanity makes things despicable and beneath us, which are rather for our honour and reputation; but if men would sincerely understand that they are but creatures, all the distinctions of great and little, high and low, would be easily swallowed up in the contemplation of the hopes we entertain in the place we shall have in his mercy who is the Author of all things. Now the use we make of these reflections is, that since we have seen the mighty Cæsar himself fall into superstition at the thought of his exit; since Cato's firm constancy, Brutus's generous zeal, and Cassius's steady malice, all ended in the same dereliction of themselves, and despondence at last; we may justly conclude, that whatever law we may make to ourselves, from the greatness of nature or the principles of philosophy, for the conduct and regulation of life, is itself but an artificial passion, by which we vainly hope to subdue those which are natural, and which will certainly rise or fall with our disappointment or success; and we that are liable to both, are highly concerned to be prepared for either.

SIR RICHARD STEELE'S *Christian Hero*, p. 23.

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ADVICE.

His friends were summoned on a point so nice,  
 To pass their judgment, and to give advice;  
 But fix'd before, and well resolved was he,  
 As those who ask advice are wont to be. POPE.

GIVING advice is many times only the privilege of saying a foolish thing oneself, under pretence of hindering another from doing one.

*Thoughts on Various Subjects, by POPE and SWIFT.*



## ADVICE.

I FORGET whether Advice be among the lost things which Ariosto says are to be found in the moon: that, and Time ought to have been there. SWIFT.

THERE is nothing so difficult as the art of making advice agreeable. *Spectator*, Vol. VII. No. 512.

A WICKED man may give good counsel from God to a good man; and he, not taking it, may be destroyed, as Pharaoh-Necho to Josiah. REV. VAVASOR POWELL—*Life*, p. 49.

SIR RICHARD ONSLOW and Lord Shaftesbury were invited by Sir J. D. to dine with him at Chelsea, and were desired to come early, because he had an affair of concernment to communicate to them. They came at the time; and being sat, he told them he made choice of them both, from their known abilities, and particular friendship to him, for their advice in a matter of the greatest moment to him that could be. "He had," he said, "been a widower for many years, and began to want somebody that might ease him of the trouble of housekeeping, and take some care of him under the growing infirmities of old age; and to that purpose he had pitched upon a woman very well known to him by the experience of many years—in fine, his housekeeper." These gentlemen (who were not strangers to his family, and knew the woman very well, and were besides very great friends to his son and daughter, grown up, and both fit for marriage, to whom they thought this would be a very prejudicial match) were both, in their minds, opposite to it; and to that purpose Sir Richard Onslow began the discourse, wherein when he came to that part where he was entering upon the description of the woman, and going to set her out in her own

colours, which were such as could not have pleased any man in his wife, Lord Shaftesbury, seeing whither he was going, to prevent any mischief, begged leave to interrupt him, by asking Sir John one question (which, in short, was this): "Pray, Sir John, are you not already married?" Sir John, after a little demur, answered, "Yes, truly, my lord, I was married the day before." "Well, then," replied Lord Shaftesbury, "there is no more need of our advice: pray let us have the honour to see my lady, and to wish her joy, and so to dinner." As they were returning to London, in their coach, "I am obliged to you, my Lord Shaftesbury," says Sir Richard, "for preventing my running into a discourse which could never have been forgiven me, if I had spoke out what I was going to say: but as for Sir John, he, methinks, ought to cut your throat for your civil question. How could it possibly enter into your head to ask a man, who had solemnly invited us on purpose to have our advice about a marriage he intended, had gravely proposed the woman to us, and suffered us seriously to enter into the debate, whether he were already married or not?" "The man and the manner," replied Lord Shaftesbury, "gave me a suspicion, that, having done a foolish thing, he was desirous to cover himself with the authority of our advice. I thought it good to be sure before you went any further; and you see what came of it."—Recorded by LOCKE of LORD SHAFTESBURY.

SEAWARD's *Anecdotes*, Vol. II. p. 87.

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ADVICE TO SUPERIORS.

TH' assuming wit who deems himself so wise  
 As his mistaken patron to advise,  
 Let him not dare to vent his dang'rous thought:  
 A noble fool was never in a fault.

POPE.

## UNPALATABLE ADVICE.

JOHN WILKES used to say that he had the motto of “ Audi alteram partem ” put up, at the Chamberlain’s office, *behind his chair*, in order that he might not be troubled with advice that he never meant to follow. MISCELLANEOUS.

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## ADVICE WITHOUT EXAMPLE.

Do not, as some ungracious pastors do,  
Shew me the steep and thorny way to heaven ;  
Whilst, like a puft and reckless libertine,  
Himself the primrose path of dalliance treads,  
And recks not his own rede.

SHAKSPEARE—*Hamlet*, Act. 1. Scene 3.

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## EXPERIENCED ADVISERS.

IT is expedient to have an acquaintance with those who have looked into the world, who know men, understand business, and can give good intelligence, and good advice, when they are wanted. BISHOP HORNE’S *Essays and Thoughts*.

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## AFFECTATION.

ALL affectation is the vain and ridiculous attempt of poverty to appear rich. LAVATER’S *Aphorisms*.

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## AFFLICTIONS.

LE dessein de Dieu est plus de perfectionner la volonté, que l’esprit. PASCAL.

RECKON any matter of trial to thee among thy gains.

ADAM’S *Private Thoughts*.

IF any hard affliction hath surprised thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it. If thou thankfully receive the message, he that sent it, will discharge the messenger.

QUARLES'S *Enchiridion*, Cent. II. chap. 38.

I ACCOUNT this my imprisonment as one of the greatest benefits that ever I received at the king's hands.

SIR THOMAS MORE to his daughter, from the Tower—*written with a coal*.  
DR. WORDSWORTH'S *Biography*.

SANCTIFIED afflictions are spiritual promotions.

HENRY'S *Commentary on Gen.* vii. 18.

WHEN God makes the world too hot for his people to hold, they will let it go.  
REV. VAVASOR POWELL—*Life*, p. 46.

A FEW hours before my great sickness in Sept. 1664, I was strongly assaulted with temptation; and God, in very mercy, and most seasonably, did then lay sickness upon me.

IBID. p. 55.

God's people must expect in the world the entertainment of strangers.

IBID. p. 42.

God is now spoiling us of what would otherwise have spoiled us.

IBID. p. 41.

It is a great condescension in God to afflict, or lay His hand upon man; and in that sense the Apostle exhorts believers not to despise or think little of the chastening of the Lord: Heb. xii. 3.

IBID. p. 41.



God made us for eternity; and His aim in all He does, is to bring us happily to it. Hence the necessity of pain, sickness, crosses, to break the strong chain which binds us to the world, and to force us to take part with God in His grand design.

ADAM'S *Private Thoughts*, p. 122.

“IN his, vita spiritûs” says good King Hezekiah (Isaiah xxxviii. 16.), speaking of religious mortification and mourning. The spirit of man lives by these things. It lives and asserts itself by them, and gets freedom from the body, command over the affections, ardour in desires, and power with God. Never came a truth more Christian-like out of the mouth of a heathen than that of Horace: “Quanto quisque sibi plura negaverit, a Diis plura feret”—“The more a man denies himself, the more he shall obtain from God.”

Dr. YOUNG'S *Sermons*, Vol. II. p. 367.

[The Father of Dr. Young, the Author of the “Night Thoughts.”]

It is a consolation that every troubled Christian may see his elders, and also his betters, troubled. Not that it is a comfort to a man that is afflicted to see another in trouble; but to mark that God loved none so well, but in this world He sent trouble unto them, and excepted not His own dear Son.

BISHOP HOOPER, *the Martyr*.

IN suffering, and sickness, she endured a martyrdom; and I see no reason but we may allow a martyr of God's making, as well as of man's.

*Threnoikos, or the House of Mourning*. (London, 1640, Fol.)

IN this world, the living stones of the heavenly kingdom are cut and wounded, and made fit, by sufferings, for a temple



unto God in the New Jerusalem. But as in the building of Solomon's Temple, the noise of a hammer was not heard, for all the parts were framed before, with that exact design and correspondence that they firmly combined together—they were hewn in another place, and nothing remained but to place them on each other, in the Temple, and then, as sacred, they were inviolable; so God, the wise architect, having prepared the saints here, by many cutting afflictions, places them in the eternal building where no voice of sorrow is heard.

DR. BATES—*Funeral Sermon for Dr. MANTON.*

[Called "The Silver-tongued BATES," from his eloquence.]

WE thank God, perhaps, for prosperity, for health, plenty, and honour. We do well. They are the gifts of God's providence, and demand our acknowledgments. But they are not the only blessings his goodness bestows on us. Adversity should be added to the number of his favours, and remembered in our devout thanksgivings. Blessed be God for pain, sickness, disappointment, distress, and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints;—evils which are our greatest good; which afflict, but purify; tear and harrow up the soul, but prepare it for the seeds of holiness. Blessed be God that he is not so unkind as to try us by the most dangerous of all temptations—uninterrupted prosperity: that we are not undone by the accomplishment of our wishes: that he is pleased to chastise us as his legitimate children, and with his dear and only-begotten Son, whom we hope to follow through the gate of the grave to a joyful resurrection.

OGDEN'S *Sermons*, p. 146.

MR. CECIL says, "Man is less a hero in action than in suffering." The courage of some of our troops at Waterloo

was more displayed, and effected more for the army at large, in their standing still to be destroyed, when the entire issue of the conflict depended upon waiting for the arrival of the allies, than by the most active services of all the rest, at that particular conjuncture. MISCELLANEOUS.

THEY also serve who only stand, and wait.

MILTON.

It is lawful to pray, "Father let this cup pass from me," if we can add, "Nevertheless, not my will, but thine be done." "Count it all joy when ye fall into divers temptations." The world naturally asks, "How can a man be joyful under such circumstances?" but then this is the world of nature, not of grace. Only the Scriptures of truth can answer this question. MISCELLANEOUS.

THAT merchant who lost all in a storm, and was then forced by his necessity to study philosophy at Athens, saw in the issue that it was better to be wise than to be wealthy; and said, "Periissem nisi periissem."

*Funeral Sermon, by DOBSON, for LADY MARY FARMER, 1670.*

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AFFLICTION ESSENTIAL TO HOLINESS.

THE Christian, in praying for a greater measure of holiness for himself and friends, is more likely to obtain trouble than prosperity, for one and the other; but does he therefore cease to pray for increased holiness, because affliction may follow as part of the process essential to greater purity? By no means. "Better to suffer than to sin," is still his motto, however unintelligible this may be to such as only desire, and obtain, their "good things here."

MISCELLANEOUS.

THE Rev. John Newton said, " If a man will make his nest below, God will put a thorn in it; and if that will not do, He will set it on fire."

MISCELLANEOUS.

THE Christian, in his sufferings, is often tempted to think himself forgotten; but his afflictions are the clearest proofs that he is an object both of Satan's enmity and of God's fatherly discipline. Satan would not have man suffer a single trouble all his life long, if he might have his way. He would give him the thing his heart is set upon: he would work in with his ambition, and pamper his lust and his pride. But God has better things in reserve for his children, and they must be brought to desire them, and seek them, and this will be, through the wreck and sacrifice of all that the heart holds dear. The Christian prays for fuller manifestations of Christ's power and glory and love to him; but he is often not aware that this is, in truth, praying to be brought into the furnace; for in the furnace only it is that Christ can walk with his friends, and display, in their preservation and deliverance, his own almighty power. Yet when brought thither, it is one of the worst parts of the trial, that the Christian often thinks himself, for a time at least, abandoned. Job thought so; but while he looked on himself as an out-cast, the infinite Spirit and the wicked Spirit were holding a dialogue on his case. He was more an object of notice and interest than the largest armies that were ever assembled, and the mightiest revolutions that ever shook the world, considered merely in their temporal interests and consequences. Let the Christian be deeply concerned, in all his trials, to honour his Master before such observers.

*Remains of* REV. R. CECIL, p. 24.

## AFFLICTION SOMETIMES BRINGS CONTENTMENT.

———— My long sickness  
Of health and living now begins to mend,  
And nothing brings me all things.

SHAKSPEARE—*Timon of Athens*, Act 5. Scene 2.

IN this present state of trial, it is requisite that there be a sufficient difficulty and hardship for all those that shall be saved to grapple with: for all our boasts of free-will, unless there were some heavy weights of sufferings cast by Providence into the balance, to poise against our propensity to follow pleasures and worldly allurements, we should never seriously set ourselves to the severe and self-denying duties which belong to true holiness. ADAM'S *Private Thoughts*.

## AFFLICTIONS NOT NECESSARILY USEFUL.

THE same fire which softens the wax, hardens the clay.

MISCELLANEOUS.

## AGE.

I have not that alacrity of spirit  
Nor cheer of mind that I was wont to have.

SHAKSPEARE—*Richard III.* Act. 5. Scene 3.

Care keeps his watch in every old man's eye.

SHAKSPEARE—*Romeo and Juliet*, Act. 2. Scene 3.

Vivere si rectè nescis, decede peritis.  
Lusisti satis, edisti satis, atque bibisti:  
Tempus abire tibi est; ne potum largius æquo  
Rideat et pulset lasciva decentius ætas.

HOR. *Epist.* Book II. 2.



It was a saying of Mr. C——, an aged Christian of Margate, that he was getting “into the grasshopper country:”  
[alluding to Ecclesiastes xii. 5.] MISCELLANEOUS.

EVERY man desires to live long; but no man would be old.  
SWIFT—*Thoughts on various Subjects.*

Multa senem circumveniunt incommoda; vel quòd  
Quærit, et inventis miser abstinet, ac timet uti;  
Vel quod res omnes timidè gelidè que ministrat,  
Dilator, spe longus, iners, avidus que futuri;  
Difficilis, querulus, laudator temporis acti  
Se puero, castigato censor que minorum.  
Multa ferunt anni venientes commoda secum,  
Multa recedentes adimunt.

HOR. *Ars Poetica*, 169.

————— I am old now,  
And these same crosses spoil me.

SHAKSPEARE—*King Lear*, Act. 5. Scene 3.

—————  
OLD AGE MISANTHROPIC.

————— THESE old fellows  
Have their ingratitude in them hereditary:  
Their blood is cak'd; 'tis cold; it seldom flows;  
'Tis lack of kindly warmth; they are not kind;  
And nature, as it grows again towards earth,  
Is fashion'd for the journey, dull and heavy.

SHAKSPEARE—*Timon of Athens*, Act 2. Scene 2.

## A VIGOROUS OLD AGE.

THOUGH now this grained \* face of mine be hid  
 In sap-consuming winter's drizzled snow,  
 And all the conduits of my blood froze up,  
 Yet hath my night of life some memory,  
 My wasting lamp some fading glimmer left.

SHAKSPEARE—*Comedy of Errors*, Act 5. Scene 1.

THE truth is, I am only old in judgment and understanding;  
 and he that will caper with me for a thousand marks,  
 let him lend me the money, and have at him!

SHAKSPEARE—*Henry IV. Part II. Act 2. Scene 4.*

## THE SALLIES OF YOUTH A RECREATION TO OLD AGE.

HE makes a July's day short as December;  
 And with his varying childness, cures in me  
 Thoughts that would thicken my blood.

SHAKSPEARE—*Winter's Tale*, Act. 1. Scene 2.

## UNIMPROVED OLD AGE.

O! how disorder'd our machine,  
 When contradictions mix!  
 When nature strikes no less than twelve,  
 And folly points at six!      YOUNG—*Resignation.*

## INFLUENCE OF AGE ON WRITING AND ON WINE.

— MELIORA dies, ut vina, poemata reddit.

HOR. *Epist.* Book II. 1.

## SUSPICION OF AGE.

It seems, it is as proper to our age  
 To cast beyond ourselves in our opinions,  
 As it is common for the younger sort  
 To lack discretion.

SHAKSPEARE—*Hamlet*, Act 2. Scene 1.

\* Wrinkled, furrowed.

## AGE A TEST OF EXCELLENCE WITH MANY.

QUI redit ad fastos, et virtutem æstimat annis.

HOR. *Epist.* Book II. 1.

## WISDOM EXPECTED IN AGE.

THOU should'st not have been old before thou had'st been wise.

SHAKSPEARE—*King Lear*, Act. 1. Scene 5.

## AGRICULTURE.

HE gave it for his opinion, that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.

SWIFT—*Voyage to Brobdignag*.

MOREOVER, the profit of the earth is for all: the king himself is served by the field.

*Ecclesiastes*, chap. v. ver. 9.

## MEDICATED AIR.

MANY excellent means are invented to correct nature by art. If none of these courses help, the best way is to make artificial air, which should be made hot and moist, and be seasoned with sweet perfumes. Laurentius commends a vessel of warm water to evaporate in the room, which will make a more delightful perfume, if there be added orange-flowers, lemon-peel, rosemary, cloves, bays, rose-water, rose-vinegar, benzoin, laudanum, storax, and such like gums. Bessardus Bisantinus prefers the smoke of juniper for melancholy persons, which is in great request with us at Oxford, to sweeten our chambers.

BURTON'S *Anatomy of Melancholy*, p. 398.

## CHANGE OF AIR IN ILLNESS.

ALIA utilia, sed ex mutatione aëris potissimum curatus.

LÆLIUS, *Consult.* 229.

## ALARM.

DR. JOHNSON supposes "alarum" to be corrupted from "alarm;" but the reverse is the fact. Dr. South spells "alarm" as "alarum"—"The wicked are *alarum'd* out of their sins."—*Sermons*, Vol. IX. p. 7.

MISCELLANEOUS.

## SOBER-MINDED ALARMISTS.

OF all other fears, the fear of being thought to be afraid is the most foolish and the most dangerous.

*Parliamentary Debates on Romish Claims*, Dec. 1819.

## CONTRIBUTIONS TO A LADY'S ALBUM.

Too kind the wish that asks from me  
A parting signature;  
That seeks of me, a Christian friend,  
The mem'ry to secure.

Yet what can kindest friends effect  
By wishing good to each?  
Let us attempt still more to do;  
And 'tis within our reach:—

Let us commend our friends in prayer,  
Continual and sincere,  
To Him who taught us how to pray,  
And never fails to hear.

Thus best may we evince our wish  
For their eternal good;  
Nor dare we doubt, that, so enrich'd,  
He'll meaner things include.



Lord! thus vouchsafe Thy best of gifts  
 To her who asks this verse;  
 And train her in Thy faith and fear  
 Through all her earthly course.

May she, with others of her sex  
 Recorded in Thy word,  
 Press thro' opposing obstacles,  
 And strive to win her Lord!

With Hannah may she vow to Him;  
 With Lydia wisdom choose;  
 With Mary seek "that better part"  
 Which she shall never lose.

Like Dorcas, may her deeds evince  
 The faith that works by love;  
 And thus with holy women walk  
 With Christ to realms above!

And when the day of life shall close,  
 And the Great Bridegroom come,  
 May the wise virgin's lot be hers,  
 And Jesus call her home!

MISCELLANEOUS.

*Hawkhurst, June 12, 1842.*

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A CONTRIBUTION TO THE ALBUM OF A LADY ABOUT TO BE MARRIED  
 TO A CLERGYMAN.

A LADY craves some poetry,  
 But fails a theme to send:  
 How fortunate for bards like me,  
 That she's a Christian friend!

For then, however mean the verse,  
 A theme is ever near,  
 Which feeble men may well rehearse,  
 While angels stoop to hear;—

Not for the merit of the lays,  
But for the love they sing,  
Whenever tuned to chant the praise  
Of our exalted King.

Oh say, compared with love like this,  
What other may be named?  
Or—measured with such grace as His—  
What meaner be proclaim'd?

The highest favour known below,  
How perishing its term!  
The sweetest rose, in fullest blow,  
Has death within its germ.

Not e'en the sacred fealty  
Of purest nuptial joy,  
Tho' bless'd by Him in Galilee,  
Is gold without alloy.

Yet He did bless that rite divine,  
In Eden first ordain'd,  
When water colouring to wine  
The present God proclaim'd.

And worthy 'twas of love like His,  
In tenderness to all,  
Thus to restore departed bliss,  
And raise us from the Fall.

Yet e'en this bond must sever'd be  
When years shall run their round:  
But, no! it lasts eternally,  
With all in Jesus found.

Almighty Bridegroom of Thy spouse,  
Thy blessing yet bestow  
On one about to "guide the house"  
Of her fond choice below;

Nor less on him that blessing shed,  
 Which he supremely needs ;  
 While he, through Christ the living Head,  
 His flock to Canaan leads.

Thus honour'd of their common Lord  
 In love that knows no end,  
 May each adorn His holy word,  
 As to His heaven they tend! MISCELLANEOUS.

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ALE.

BONIFACE says that he ate his ale, drank his ale, and slept upon his ale. MISCELLANEOUS.

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PROVING AN ALIBI.

A CLERGYMAN at Cambridge preached a sermon which one of his auditors commended. "Yes," said a gentleman to whom it was mentioned, "it was a good sermon, but he stole it." This was told to the preacher. He resented it, and called on the gentleman to retract what he had said. "I am not," replied the aggressor, "very apt to retract my words, but in this instance I will. I said you had stolen the sermon: I find I was wrong; for on returning home, and referring to the book whence I thought it was taken, I found it there." MISS HAWKINS'S *Memoirs*, Vol. II. p. 82.

A GENTLEMAN, followed by a servant in livery, rode into an inn in the West of England one evening a little before dusk. He told the landlord that he should be detained by business in that part of the country for a few days, and wished to know if there were any amusements going on in the town to fill up the intervals of his time. The landlord replied that it was their race and assize week, and that a very

interesting trial for a robbery would come on the next day, on which people's opinions were much divided, the evidence being very strong against the prisoner, but he himself persisting resolutely in declaring that he was in a distant part of the kingdom at the time the robbery was committed. His guest manifested some curiosity to hear the trial; and accordingly, next morning, he went into court, and was shewn to a seat on the bench presently after the trial began. While the evidence was giving against him, the prisoner had remained with his eyes fixed on the ground, seemingly very much depressed; till, being called on for his defence, he looked up, and seeing the stranger, he suddenly fainted away. As soon as he came to himself, on being asked by the Judge the cause of his behaviour, he said, "Oh, my Lord, I see a person that can save my life: that gentleman" (pointing to the stranger) "can prove I am innocent, might I only have leave to put a few questions to him." The eyes of the whole court were now turned on the gentleman, who said he felt himself in a very awkward situation to be so called upon, as he did not remember ever to have seen the man before; but he would answer any question that was asked him. "Well," said the man, "don't you remember landing at Dover at such a time?" To this the gentleman answered that he had landed at Dover not long before, but that he could not tell whether it was on the day he mentioned, or not. "Well," said he, "but don't you recollect that a person in a blue jacket and trousers carried your trunk to the inn, and told you a story of his being in the service; that he thought himself an ill-used man; and that he shewed you a scar that he had on one side of his forehead?" During this last question, the countenance of the stranger underwent a considerable change: he said he certainly did recollect such a circumstance; and on the man's shewing the scar, he became



quite sure that he was the same person. A buzz of satisfaction ran through the court; for the day on which, according to the prisoner's account, this gentleman had met with him at Dover, was the same on which he was charged with the robbery in a remote part of the country. The stranger, however, could not be certain of the time, but said that he sometimes made memoranda of dates in his pocket-book, and might possibly have done so on this occasion. On looking into his pocket-book, he found a memorandum of the time he landed from Calais, which corresponded with the prisoner's assertion. This being the only circumstance necessary to prove the alibi, the prisoner was immediately acquitted, amidst the applause and congratulations of the whole court. Within less than a month after this, the gentleman who came to the inn attended by a servant in livery, the servant who followed him, and the prisoner who had been acquitted, were all three brought back together to the same gaol for robbing the mail! *HOLCROFT'S Memoirs.*

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A LOATHED ALLIANCE.

O BID me leap, rather than marry Paris,  
 From off the battlements of yonder tower;  
 Or walk in thievish ways; or bid me lurk  
 Where serpents are; chain me with roaring bears;  
 Or shut me nightly in a charnel-house,  
 O'er-covered quite with dead men's rattling bones,  
 With reeky shanks, and yellow chapless skulls;  
 Or bid me go into a new-made grave,  
 And hide me with a dead man in his shroud—  
 Things that, to hear them told, have made me tremble;—  
 And I will do it, without fear or doubt,  
 To live an unstain'd wife to my sweet love.

SHAKSPEARE—*Romeo and Juliet*, Act 4. Scene 1.

ALLOWANCES TO BE MADE IN JUDGING OF HUMAN CHARACTER  
AND ACTIONS.

IN judging of the religion of others, great allowances must be made for natural disadvantages and early prejudices, as well as for the defects of education and instruction. We may excuse a man who rises in the dark for putting on his stockings the wrong side outwards: he has still got stockings on. Few actions are so bad as to be without some mixture of good; and it seems the part of charity "to separate the precious from the vile." The rebuke from St. Peter to our Lord cannot be too much condemned in itself; but the manner in which it was done is worthy of our imitation, for it is recorded that "*he took him aside.*"

MISCELLANEOUS.

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MUTUAL ALLOWANCES.

——— *Æquum est,*

*Peccatis veniam poscentem reddere rursus.*

*Hor. Sat. Book I. 3.*

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ALTERED SEASONS.

THEREFORE the moon, the governess of floods,  
Pale in her anger, washes all the air,  
That rheumatic diseases do abound:  
And, thorough this distemperature, we see  
The seasons alter: hoary-headed frosts  
Fall in the fresh lap of the crimson rose;  
And on old Hyems' chin, and icy crown,  
An odorous chaplet of sweet summer buds  
Is, as in mockery, set. The spring, the summer,  
The childing autumn, angry winter, change  
Their wonted liveries; and the 'mazed world,  
By their increase, now knows not which is which.

And this same progeny of evils comes  
 From our debate, from our dissention :  
 We are their parents and original.

SHAKSPEARE—*Midsummer Night's Dream*, Act 2. Sc. 2.

ALTERATIONS NOT ALWAYS AMENDMENTS.

MR. CANNING concluded the fine inscription on Mr. Pitt's statue in Guildhall with the effective climax, "And he died poor." Upon which, one of the City Committee proposed to amend it by the words, "He died in indigent circumstances."

MISCELLANEOUS.

ALTITUDES OF THE FOUR HOME COUNTIES.

THE following altitudes of Kent, Essex, Middlesex, and Surrey, are from the Trigonometrical Survey of the Board of Ordnance :—

	<i>Kent.</i>	Feet above the level of the Sea.
Allington Knoll	- - -	329
Dover Castle	- - -	469
Folkstone Turnpike	- -	575
Goudhurst	- - -	497
Greenwich Observatory	- -	214
High Knock, near Dunchurch	- -	280
Hollingbourne Hill	- -	616
Paddlesworth	- - -	642
Shooter's Hill	- - -	616
Swingfield Steeple	- - -	330
Tenterden	- - -	322
<i>Essex.</i>		
Highbeech	- - -	760
Langdon Hill	- - -	620

*Middlesex.*

Hungerhill Tower	-	-	-	251
King's Arbour	-	-	-	132

*Surrey.*

St. Anne's Hill	-	-	-	240
Bagshot Heath	-	-	-	463
Banstead	-	-	-	576
Botley Hill	-	-	-	880
Hind Head	-	-	-	923
Hundred Acres	-	-	-	443
Leith Hill	-	-	-	993
Norwood	-	-	-	389

## DUKE OF ALVA.

For the abominable cruelties of this execrable monster,  
see Meteren's "Historia Belgica." MISCELLANEOUS.

## ALVESTON NEW CHURCH.

ON THE LADY OF THE MANOR OF ALVESTON, WARWICKSHIRE, MRS. ———,  
LAYING THE FIRST STONE OF THE NEW CHURCH, AUGUST 1, 1837.

If female hands the sceptre hold,  
And hold it as they do,  
Well may the British fair grow bold,  
And gather courage too.

Thus when the Church's Head on earth  
So bright a pattern shews,  
No wonder one of humbler birth  
Her pious duty knows.

May He—the Church's Head above—  
Whose smile alone can bless,  
Still crown our nation with His love,  
And reign in righteousness!



Still may the messengers of peace  
 Point out the way to heav'n,  
 And larger measures of His grace  
 To waiting souls be giv'n!

MISCELLANEOUS.

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 AMANUENSIS.

WHEN Littleton was compiling his Latin Dictionary he had an amanuensis, whose patience he tried by his tardy dictation. The poor man had waited long for the English of *concurro*, and had repeated it, in hope of being permitted to proceed. At last he got as far as *supposing* the English, and said, "Concurro—'concur, I suppose, Sir?'" Littleton, vexed at being pressed and forestalled, said pettishly, "*Concurro*, 'to condog;'" and so the amanuensis wrote it, and so it stands in the first edition of the Dictionary. I dare say every one has passed it over unobserved, as an obsolete word, for I never heard it remarked on till pointed out by Sir John Carr.

Miss HAWKINS's *Anecdotes*, p. 277.

Mr. TODD in his Edition of JOHNSON disputes this authority.

MISCELLANEOUS.

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 AMBASSADORS AND ENVOYS.

D'UN génie fait pour plaire, qui est le premier talent des Négociateurs. VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 212.

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 AMBITION.

As those who are sick, and find no remedy, do tumble up and down, and change place, as if, by a local remove, they could obtain an internal remove; so is it with men in ambition, when, failing of the means to exalt their nature, they are in a perpetual effort to exalt their place.

LORD BACON's *Works*, Vol. I. p. 171. (Edit. 1803.)

O, 'TIS a burden, Cromwell; 'tis a burden,  
Too heavy for a man that hopes for heaven.

SHAKSPEARE—*Henry VIII.* Act. 3. Scene 2.

CROMWELL, I charge thee fling away ambition :  
By that sin fell the angels; how can man then,  
The image of his Maker, hope to win by't ?

SHAKSPEARE—*Henry VIII.* Act. 3. Scene 2.

THRIFTLESS ambition, that will ravin up  
Thine own life's means.

SHAKSPEARE—*Macbeth*, Act. 2. Scene 4.

AMBITION often puts men upon doing the meanest offices :  
so climbing is performed in the same posture with creeping.

SWIFT—*Thoughts on various Subjects.*

AMERICA, IMPROPERLY SO CALLED.

THE country of which *Amerigo* was supposed to be the discoverer came gradually to be called by his name. The caprice of mankind, often as unaccountable as unjust, has perpetuated this error. By the universal consent of nations, *America* is the name bestowed on this new quarter of the globe. The bold pretensions of a fortunate imposter have robbed the discoverer of the new world of a distinction which belonged to him. The name of *Amerigo* has supplanted that of *Columbus*; and mankind may regret an act of injustice, which, having received the sanction of time, it is now too late to redress.

WHARTON'S *History of America*, Vol. I. Book II. p. 190.

AMIABLENESS PREFERRED TO BEAUTY.

KINDNESS in women, not their beauteous looks,  
Shall win my love. SHAKSPEARE—*Taming of the Shrew.*

## AN AMOROUS TEMPERAMENT.

THE smallest sparkle of an eye  
Sets fire to his artillery.

HUDIBRAS, Part III. Canto 1.

## AMUSEMENT.

L'AMUSEMENT est un des besoins de l'homme.

VOLTAIRE—*Siècle de Louis XIV.* Vol. I. p. 123.

AMUSEMENT is the happiness of those that cannot think.

*Thoughts on various Subjects, by POPE and SWIFT.*

## BOOKS OF AMUSEMENT.

LES hommes aimeront toujours mieux les livres qui les toucheront, que les livres qui les instruiront. Comme l'ennui leur est plus à charge que l'ignorance, ils preferent le plaisir d'être émus, au plaisir d'être instruits.

*Reflexions Critiques, par L'ABBÉ DU BOS*, p. 63. (Edit. 1755. Paris.)

## WORLDLY AMUSEMENTS.

As to amusements—I mean what the world calls such—we have none: the place indeed swarms with them, and cards and dancing are the professed business of almost all the genteel inhabitants of Huntingdon. We refuse to take part in them, or to be accessories to this way of murdering our time; and by so doing, have acquired the name of Methodists.

COWPER'S *Letters*.—HAYLEY'S *Life*, Vol. I. p. 54.

## ANAGRAMS.

I LOVE to run - - - - Revolution.

Real fun - - - - Funeral.

Oh poison Pitt - - - -	Th' Opposition.
Great help - - - -	Telegraph.
Queer as mad - - - -	Masquerade.
Ten large men - - - -	Enlargement.
Ten madmen - - - -	Amendment.
Rare mad frolic - - - -	Radical reform.
A nice cold pye - - - -	Encyclopedia.
Nine thumps - - - -	Punishment.
Nay I repent it - - - -	Penitentiary.
See John in gaol - - - -	John Gale Jones.
No one truth, Harry - -	Orator Henry Hunt.
Ten tea-pots - - - -	Potentates.
Golden land - - - -	Old England.
I am an unreal plant - -	Annual Parliament.
Sly ware - - - -	Lawyers.
Moon starers - - - -	Astronomers.
All great sin - - - -	Gallantries.
Got as a clue - - - -	Catalogues.
A magic tale - - - -	Enigmatical.
Guess then our sin - -	Unrighteousness.
Evil fast - - - -	Festival.
Hard case - - - -	Charades.
Simon Peter in tears - -	Misrepresentation.
There we sat - - - -	Sweetheart.
Let Gaul, well foiled, curse thy renown	Duke Arthur Wellesley of Wellington.
Johnny the bear - - - -	John Abernethy.
Caution - - - -	Auction.
Spare him not - - - -	Misanthrope.
Lo! I dress - - - -	Soldiers.
No more stars - - - -	Astronomers.
Tis ye govern - - - -	Sovereignty.
No charm, <i>or</i> March on -	Monarch.



Comical trade - - - -	Democratical.
A just master - - - -	James Stuart.
To love ruin - - - -	Revolution.
Best in prayer - - - -	Presbyterian.
Honor est a Nilo - - - -	Horatio Nelson.
Le Diable - - - - -	Ile d'Elba.
Frantic disturbers - -	Sir Francis Burdett.
Quid est veritas? (Pilate's question)	Est Vir qui adest.
We rue his bad malt - -	Samuel Whitbread.
Christianity - - - - -	I cry that I sin.

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ANARCHY.

No image can better express the evils of anarchy in church and state than that of a dead animal in a state of putrefaction; when, instead of one noble creature, as it was when life held it together, there are ten thousand little nauseous reptiles growing out of it, every one crawling in a path of its own.

MUDGE'S *Sermons*, p. 86.

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THE MORALITY OF ANATOMY.

Who can consider the thousand evident proofs of the astonishing art of the Creator, in forming and sustaining an animal body such as ours, without feeling the most pleasing enthusiasm? Can we seriously reflect upon this awful subject, without being almost lost in adoration? without longing for another life after this, in which we may be gratified with the highest enjoyment of which our faculties and nature seem capable—the seeing and comprehending the whole plan of the Creator in forming the animal body, and in directing all its operations?

DR. HUNTER—*Med. Extracts*, Vol. I.

## ANCESTRY OF NO CONSEQUENCE.

FROM lowest place when virtuous things proceed,  
 The place is dignified by the doer's deed:  
 Where great additions swell, and virtue none,  
 It is a dropsied honour.

SHAKESPEARE—*All's Well that Ends Well*, Act 2. Scene 3.

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## ANCESTRY NO RELEASE FROM VIRTUOUS CONDUCT.

THEY who on noble ancestors enlarge,  
 Produce their debt, instead of their discharge.

YOUNG [*Satires*].

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## ANECDOTES SHOULD NEVER BE RELATED IN THE FIRST PERSON.

C'EST souvent hasarder un bon mot, et vouloir le perdre, que de le donner pour sien: il n'est pas relevé; il tombe avec des gens d'esprit, ou qui se croient tels, qui ne l'ont pas dit, et qui devoient le dire. C'est, au contraire, le faire valoir, que de le rapporter comme d'un autre. Ce n'est qu'un fait, et qu'on ne se croit pas obligé de savoir; il est dit avec plus d'insinuation, et reçu avec moins de jalousie; personne n'en souffre; on rit, s'il faut rire, et s'il faut admirer, on admire.

LA BRUYÈRE—*Des Jugemens*.

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## ANGELS.

ALL that we know of the angels is, that they serve on earth, and sing in heaven.

LUTHER.

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## MINISTRATION OF ANGELS.

THE doctrine of the ministration of angels does not assert that the assistance of the Holy Spirit, and the assistance of angels is alike, or so much as of the same kind: for there is a great disparity between the operation of the Holy Ghost and the operation of angels upon our souls. St. Bernard thus distinguishes: "Angelus" (says he) "adest animæ, non

inest; suggerit bona, non ingerit; hortatur ad bonum, non bonum creat"—“The angel comes *to* the soul; the Holy Spirit comes *into* the soul: the angel suggests and recommends good to us; but the Holy Ghost does, by a powerful energy, create and plant it in us.” In a word, the angels cannot act upon our souls but mechanically, and by the medium of our body; but the Holy Ghost acts directly upon it—that is, immediately, and upon its very essence.

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WORSHIP OF ANGELS.

AND the angel of the Lord said unto Manoah, If thou wilt offer a burnt-offering, thou must offer it unto the Lord.

*Judges, chap. xiii. ver. 16.*

THE worshipping of angels is a practice so contrary both to the precepts and warnings and instances of holy writ, that nothing less than a strong delusion could ever give it birth in the Christian Church. When St. John had the presence of an angel revealed to him (Rev. xxii. 9.), and that angel was employed to conduct him to the knowledge of many ravishing mysteries, it is true, indeed, that the Apostle (as one overcome with the transport of what he saw and heard, and so reduced to a sudden lapse of mind) offered to give the angel worship: but we see how the angel rebukes the offer, by crying, “See thou do it not; for I am thy fellow-servant: worship God:” which is a passage sufficient to make us deplore the gross infatuation which that pretended infallible Church fell under, when she established the worship of angels, after God had not only forbidden it, but likewise the angels themselves had declared their express abhorrence of it. Worship God, and we may be secure of the good offices of his angels; but worship angels, and we may be sure to displease both them: and Him that sends them.

DR. YOUNG'S *Sermons*, Vol. II. p. 231.

## ANGER.

ANGER is a short madness: it throws a person off his guard; and neither truth nor reason appears to him as reason or truth. The violence of the passion throws off all restraints, the frenzy disdains all law and justice, and drives the man to wild extravagance. Is this the lovely, the desirable pattern that you choose to imitate? Do you like this figure so well as to put it on yourself? Live always under the eye of God, and suppress rising anger with the reverence of His name and presence. Remember that a holy God and holy angels behold you; and are you not ashamed to appear in their sight, under all the extravagant disorders of this passion? Remember the dignity of your nature as man, and your character as a Christian and a child of God.

DR. WATTS—*Doctrine of the Passions*, p. 141.

——— Anger is like

A full hot horse, who being allow'd his way,  
Self mettle tires him.

SHAKESPEARE—*King Henry VIII.* Act 1. Scene 1.

To be angry, is to revenge the fault of others upon ourselves. *Thoughts on various Subjects*, by POPE and SWIFT.

———

ANGER DISQUALIFIES FOR REPROOF.

“I would reprove thee,” said a wise heathen, “if I were not angry.” And shall not Christians say as much?

MISCELLANEOUS.

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JUSTIFIABLE ANGER.

Wise anger is like fire from a flint: there is great ado to get it out; and when it does come, it is out again immediately.

M. HENRY.



## THE TAME ANIMALS.

MAN, in his rudest state, appears as lord of the creation, giving law to various tribes of animals, which he has tamed and reduced to subjection. The Tartar follows his prey on the horse which he has reared ; or tends his numerous herds, which furnish him both with food and clothing : the Arab has rendered the camel docile, and avails himself of its persevering strength : the Laplander has formed the rein-deer to be subservient to his will : and even the people of Kam-schatka have trained their dogs to labour. This command over the inferior creatures is one of the noblest prerogatives of man, and among the greatest efforts of his wisdom and power. Without this, his dominion is incomplete : he is a monarch who has no subjects ; a master without servants ; and must perform every operation by the strength of his own arm . . . . . The greatest operations of man in changing and improving the face of nature, as well as his most considerable efforts in cultivating the earth, are accomplished by means of the aid which he receives from the animals whom he has tamed and employs in labour. It is by their strength that he subdues the stubborn soil, and converts the desert or marsh into a fruitful field. But man in his civilized state is so accustomed to the service of the domestic animals, that he seldom reflects upon the vast benefits which he derives from it. If we were to suppose him, even when most improved, to be deprived of their useful ministry, his empire over nature must in some measure cease ; and he would remain a feeble animal, at a loss how to subsist, and incapable of attempting such arduous undertakings as their assistance enables him to execute with ease.

ROBERTSON'S *America*, Vol. II. Book 4.

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## ANONYMOUS LETTERS.

LET no one despise an anonymous letter who believes in the story of the Powder Plot. The anecdote of Archias should also be remembered, who, receiving an account of a conspiracy against his life, refused to read it till the morrow, and was slain that night. Hence the French proverb, "À demain les affaires;" which is what he is reported to have said, in Greek.

MISCELLANEOUS.

## A SOFT ANSWER, A DUTY.

THE monosyllable of negation is in itself abrupt and short; but a Christian pronunciation can lengthen and soften it. I was once struck by a fellow-traveller using it in all its native brevity to a little girl who offered a plate of fruit for sale. She seemed to feel that she had not only missed a customer, but that she had failed of finding a friend. I thought, If Sterne could not get on without Sentiment, how is the Christian to do so without his Bible?

MISCELLANEOUS.

## A SOFT ANSWER TURNETH AWAY WRATH.

CROMWELL, in great anger, told Hale, on his return from a circuit where he had refused to pack a jury for him, that he was not fit to be a judge; to which all the answer he made was, that it was very true!

HARRIS'S *Life of Cromwell*, p. 452.

## ANSWERING A LETTER.

ANY man, that can write, may answer a letter.

SHAKESPEARE—*Romeo and Juliet*, Act 2. Scene 4.

## ANSWERS TO BOOKS.

IMPERTINENT cavillers, that pretend to answer books where there is nothing towards it more than the title-page!

BISHOP RUST—of those who undertook to answer JEREMY TAYLOR'S *Dissuasive from Popery*.

## ANSWERS TO SOME, RAISE DOUBTS IN OTHERS.

OTHER scruples, though it may be to some, needful to clear them, yet I name not, as being useless to acquaint those with, that find them not.

ARCHBISHOP LEIGHTON—*First Lecture on St. Matthew.*

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 THE ANT.

PARVULA ——— magni formica laboris  
 Ore trahit quodcunque potest, atque addit acervo,  
 Quem struit, haud ignara ac non incauta futuri  
 Quæ, simul inversum contristat Aquarius annum,  
 Non usquam prorepat, et illis utitur antè  
 Quæsitis sapiens. HOR. *Sat.* Book I. 1.

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 ANTICIPATION.

EXPECTATION, in a weak mind, makes an evil greater; and a good, less: but in a resolved mind it digests an evil before it comes; and makes a future good, long before present. I will expect the worst, because it may come: the best, because I know it will come.

BISHOP HALL—*Meditations and Vows.*

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 ANTIQUARY.

WHOSE chamber all was hang'd about with rolls,  
 Some made in books, some in long parchment scrolls,  
 That were all worm-eaten, and full of canker-holes;  
 Amidst them all, he in a chair was set,  
 Tossing and turning them withouten end.

SPENSER'S *Fairy Queen*, Book II. Canto 9.

A WICKED wag had a stone engraved with rude unintelligible characters, corroded with vinegar, and buried at Rome. At a proper interval of time, he had the place dug on some

pretended occasion; and when the stone was found it was carried in triumph to the Pope. Kircher was sent for, who examined it, and said he might, in time, discover the meaning of the hieroglyphical characters upon it. After this, he published a volume upon it, explaining it notably. The Pope was let into the whole secret, and poor Kircher sufficiently ridiculed. The Jesuits (of whom he was one) tried to buy up the whole impression of the book; but some of them had got abroad, and may even now be met with.

SPENCE'S *Anecdotes*, p. 340.

A SNAPPER-up of unconsidered trifles.

SHAKSPEARE—*Winter's Tale*. Act 4. Scene 2.

PINE, the engraver, told this story of Dr. Stukeley, the Antiquary:—

As he and others were hunting after antiquities in Hertfordshire, they came to a place called "Cæsar's Style," on the brow of a hill. The Doctor, after an attentive survey of the neighbouring ground, pronounced it to be the site of a fortified pass which Cæsar had left behind him in his march from Cowey Stakes (near Walton-on-Thames) to Verulam. Some of the party demurring, a debate ensued; and an aged labourer coming up, the Doctor confidently asked him whether that was not called Cæsar's Style? "Aye, Master, that it is: I have good reason to know it; for many a day did I work upon it for old Bob Cæsar. He lived in yonder farm; and a sad road it was before he made this style."

MISCELLANEOUS.

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A FELLOW OF THE ANTIQUARIAN SOCIETY.

Now what a thing it is to be an ASS.

SHAKSPEARE—*Titus Andronicus*, Act 4. Scene 2.



## ANTIQUITY.

WE live a century too late for antiquity. The ravages of the tasteless, and the improvements of the industrious, have conspired (without the aid of the Popish and Reform Bills) to leave us scarcely any thing as our ancestors transmitted it.

MISCELLANEOUS.

## ANTIQUITIES.

SHALL we go see the reliques of this town?

SHAKSPEARE—*Twelfth Night*, Act 3. Scene 3.

## ANTIQUITY COMMANDS RESPECT.

AUDITA visis laudamus libentius.

PATERCULUS.

## ANTIQUITY NO APOLOGY FOR ERROR.

THE hoary errors of superstition are none the better for their age.

MISCELLANEOUS.

## THE TOPOGRAPHY OF ANTIQUITY.

THE curious in the topography of antiquity may be informed that No. 14, Rue des Fossés-St. Germain l'Auxerrois, in Paris (now the Hotel Ponthieu) is the house in which the Admiral de Coligny was murdered in the massacre of St. Bartholomew; and that it was in the same house that the Duchesse de Montbazon resided, whose remains were found by her lover De Rancé, afterwards the Abbot of La Trappe in Normandy. He was so overwhelmed, as to quit the world for the abbey. Sophie Arnould, the celebrated actress, also died in the same apartment as Coligny: and Vanloo, the celebrated painter, also occupied it.

JESSE's *Memoirs*.

## APATHY.

IL y a des temperamens heureux, qui se consolent de tout, parce qu'ils ne sentent rien vivement.

*Mémoires de Grammont*, p. 173. 4to.

## APATHY CENSURED.

————— WHAT is a man,  
 If his chief good, and market of his time,  
 Be but to sleep and feed? a beast; no more.  
 Sure He, that made us with such large discourse,  
 Looking before and after, gave us not  
 That capability and godlike reason  
 To fust in us unused.

SHAKESPEARE—*Hamlet*, Act 4. Scene 4.

## APOCRYPHA.

WHEN the Apocryphal Books were objected to by the Puritans, and the Book Ecclesiasticus was particularly specified, the King (James I.), turning to the Lords, remarked, “What, trow ye, makes these men so angry with Ecclesiasticus? By my soul, I think he was a bishop, or else they would never use him so.”

BARLOW'S *Account of the Hampton-Court Conference.*

DR. JOHNSON derives this word from Ἀπόκρυπτω, “*To put out of sight*,” “*Books not publicly communicated*,” whereas a defective idea is thus conveyed. The word is rather from Ἀπὸ τῆς κρύπτῃς, or, “*Away from the crypt, chest, or ark*,” in which, the genuine or canonical Scriptures were deposited. Hence the Fathers called these writings Apocryphal, as not being of equal authority with the Hebrew Scriptures *so deposited*. The Jews, to whom were committed the oracles of God (Rom. iii. 2.), never admitted them into their canon; nor did our Lord or his Apostles ever cite them as prophetic or doctrinal.

See Sermon of REV. W. J. HALL, on *Posey the Mystical Jericho*, 1840.

Hence we see that these books were not, according to Dr. Johnson, merely kept private, but they were not allowed equal rank or authority.

## APOLOGY FOR THE BIBLE.

KING GEORGE III., on first hearing of Bishop Watson's *Apology for the Bible*, said, "Apology for the Bible! I did not know that the Bible wanted any apology!"

*Apology for Cathedral Service.* London, 1839.

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## APOLOGY BEFORE ACCUSATION.

I WILL end with a rule that may serve for a statesman, a courtier, or a lover—Never make a defence or apology before you be accused.

*Letter of CHARLES I. to LORD STRAFFORD*, dated Sept. 3, 1636.

This answers to the French proverb—"Qui s'excuse s'accuse."

MISCELLANEOUS.

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## THE APOSTLES.

THE Secretaries of Heaven.

DR. BARROW.

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## THE ACTS OF THE APOSTLES.

IN the course of his narrative, St. Luke has mentioned many particulars relating to the national and political state of the countries which are the scenes of this history, and to the persons who governed them at that time. His accuracy, even in the minutest circumstances, is a striking proof of the truth of his history, and of the author's being what he calls himself, an eye-witness of many of the transactions which he has recorded. "So that, in my opinion," says Mac-knight in his Preliminary Essay, "all antiquity cannot furnish a narrative of the same length, in which there are so many internal marks of authenticity as in St. Luke's history of the Acts of the Apostles."

The great business of the Acts of the Apostles is to display the power and the operation of the Holy Ghost,

whose office of Guide, of Comforter, of Sanctifier, is so precious to all who truly fear God, that I want words to describe the inestimable treasures which are to be found in this part of the sacred history.—MILNER'S Sermon on Matt. xiv. 28. St. Luke's former history, *the Gospel*, relates the miracles of Jesus Christ: his present history, *the Acts*, relates those of the Holy Ghost.

CROUCH'S *MSS. Lectures on the New Testament.*

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INSCRIPTION ON AN APOTHECARY'S SHOP.

HIC venditur

Catharticum,

Emeticum,

Diaphoreticum,

Cardiacum,

et

Omne quod exit in *um*

Præter Remedium.

MISCELLANEOUS.

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COSTLY APPAREL.

BREVISSIMIS oculis patrimonium grande profertur: uno lino decies sestertium inseritur; saltus et insulas tenera cervix fert; graciles aurium cutes calendarium expendant.

TERTULLIAN, *De hab. mulieb.*

One of the Cripplegate Lecturers thus translates this:—A vast estate is enclosed in one small locket: a necklace of almost £8000 value hangs on one single string: a slender neck carries lordships and manors; and the thin tip of the ear wears a jewel that would defray the charges of house-keeping for a twelvemonth.

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APPEARANCES DECEITFUL.

WHERE there is wealth, equipage, and splendour, we are ready to call that man happy, but we see not the vexing dis-



quietudes of his soul: and when we spy a person in ragged garments, we form a despicable opinion of him too suddenly: we can hardly think him either happy or wise, our judgment is so biassed by outward and sensible things. This prejudice is cured by a longer acquaintance with the world, and a just observation that things are sometimes better, and sometimes worse than they appear to be. We ought, therefore, to restrain our excessive forwardness to form our opinion of persons or things before we have opportunity to search into them more perfectly.

DR. WATTS'S *Logic*, p. 190.

THERE is scarce any thing in the world of nature or art, in the world of morality or religion, that is perfectly uniform. There is a mixture of wisdom and folly, vice and virtue, good and evil, both in men and things. We should remember that some persons have great wit and little judgment; others are judicious, but not witty. Some are good humoured without compliment; others have all the formality of complaisance, but no good humour. We ought to know that one man may be vicious and learned, while another has virtue without learning; that many a man thinks admirably well who has a poor utterance; while others have a charming manner of speech, but their thoughts are trifling and impertinent. Some are good neighbours, and courteous and charitable towards men, who have no piety towards God; others are truly religious, but of morose natural tempers. Some excellent sayings are found in very silly books, and some silly things appear in books of value. We should neither praise nor dispraise by wholesale, but separate the good from the evil, and judge of them apart: the accuracy of a good judgment consists in making such distinctions.

DR. WATTS'S *Logic*, p. 192.

## OUTWARD APPEARANCES.

THE fool multitude, that choose by show,  
 Not learning more than the fond eye doth teach;  
 Which pries not to the interior, but, like the martlet,  
 Builds in the weather on the outward wall,  
 Even in the force and road of casualty.

SHAKSPEARE—*Merchant of Venice*, Act 2. Scene 9.

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## MISPLACED APPLAUSE.

IN vacuo lætus sessor plausor que teatro.

HOR. *Epist.* Book II. 2.

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## APPROBATION EASIER THAN IMITATION.

————— UT sibi quivis

Speret idem; sudet multum, frustra que laboret  
 Ausus idem.

HOR. *Ars Poetica.*

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## ARABIAN NIGHTS' ENTERTAINMENTS.

C'EST un des Livres les plus connus en Europe: il est  
 amusant pour toutes les nations.

VOLTAIRE—*Vie de Galant. Siècle de Louis XIV.*

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## ARBITRATION.

————— ERIPERE atris

Litibus implicitum.

HOR. *Ars Poetica.*

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## ARCHITECTURE.

THERE is undoubtedly a dignity in the art of building, or  
 in architecture, which no other art possesses; and this, whe-  
 ther we consider it in its rudest state, occupied in raising a  
 hut, or as practised in a cultivated nation in the erection of a

magnificent and ornamented temple. As the arts in general improve in any nation, this must always maintain its pre-eminence, for it employs them all; and no man can be eminent as an architect who does not possess a considerable knowledge of almost every science and art already cultivated in his nation. His great works are undertakings of the most serious concern, connect him with the public or with the rulers of the State, and attach to him the practitioners of other arts who are occupied in executing his orders. His works are the objects of public attention, and are not the transient spectacles of the day, but hand down to posterity his invention, his knowledge, and his taste. No wonder, then, that he thinks highly of his profession, and that the public should acquiesce in his pretensions, even when in some degree extravagant.

PROFESSOR ROBISON'S *Proofs of a Conspiracy, &c.* p. 1.

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#### THE NORMAN ARCHITECTURE DEDUCED FROM THE ROMAN.

IN England, her Saxon rulers might suddenly have become excellent Christians, but they long remained wretched architects. Ecclesiastical history all concurs in asserting that the first churches were built in the Roman style. According to Bede, Naitan, king of the Picts, converted from Paganism by Abbot Ceolfred, the friend and successor of Benedict Biscop, solicits that prelate to send him architects able to build him a church after the Roman manner; and Edwin, first Christian king of the Northumbrians, builds, in 627, his church at York, under the direction of Paulinus, a Missionary from Rome. St. Wilfred, who in 674 built, in Northumberland, the celebrated Cathedral of Hexham, and after that the Church of Ripon, of Hagalstead, and others, had himself learnt architecture in Rome, and expressly

brought it with him from that city, and frequently returned to it for the purpose of recruiting his artificers and workmen: and the images and figures in his church of Hexham are expressly described by Eddeus as having been carved by artists from Rome. St. Benedict Biscop, the companion of Wilfred, who, the year after the foundation of Hexham Cathedral, began the Monastery of Wermouth, likewise procured his artificers from abroad, and built his church *more Romano*. Eadmer describes the old Church at Canterbury as, “*Ecclesia Romanorum opere facta.*” The churches in the time of Alfred, who imported both arts and artists from Rome, were built *more Romano*; and as often as, about that period, mention is made of saints and bishops erecting churches, they are always called “*Opus Romanum.*” If even in England, at that period, an edifice was constructed by an ecclesiastic, or an architect not a Roman, like the round-headed crypt of St. Peter’s at Oxford, said to have been raised under Alfred by St. Grimbauld, a Frenchman, it was still designed after the Roman fashion, as prevalent in France as in England. Indeed, the first church erected as far north as Upsal, in Sweden, is expressly said to have been built *more Romano*. HOPE’S *Essay on Architecture*, chap. xx. p. 214.

To the above examples may be added the noble specimen of the unrivalled chapel in the White Tower of London, which, as well as the Cathedral and Castle of Rochester, was erected by Gundulph, the bishop of that see, who came over with his brother, the Norman Conqueror. But it would be endless to enumerate the cathedrals and churches of our country, as, Durham, Norwich, Bristol, the Abbey Churches of Waltham and St. Alban’s, Tewkesbury, Malmsbury, Malvern, Barfreton, Ifley, much of Winchester, Oxford, Bath, Peterborough, Beverley, Sarr, Dover, and Minster, all pre-



serving the semi-circular arch of the Romans as precisely as if copied from their Bridge of St. Maurice in Switzerland, or their venerable arch still standing at Lincoln.

MISCELLANEOUS.

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A POSITIVE ARGUMENT IN THE NEGATIVE FORM.

WHEN a man has not a good reason for doing a thing, he has one good reason for letting it alone.

REV. THOS. SCOTT—*Commentary on the Bible.*

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ARIANISM.

ST. JEROME calls Arius, a Noon-day Devil.

*Apol. contra Ruffinum.*

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ARMIES.

NUMBER itself importeth not much in armies, where the people are of weak courage: for, as Virgil says, it never troubles a wolf how many the sheep be.

LORD BACON—*Ornamenta Rationalia.*

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VERSES ADDRESSED TO MRS. ARMSTRONG ON THE WRITER'S BIRTH-DAY.

OF years I have now half a century past,  
 And none of the fifty so bless'd as the last.  
 How it happens my troubles thus daily should cease,  
 And my happiness still, with my years, should increase,  
 In defiance of Nature's more general laws,  
 You alone can explain, who alone are the cause.

HON. C. J. FOX, 1799.

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A LATE ARRIVAL.

COMME la moutarde après dîner.

FRENCH PROVERB.

## ART INFERIOR TO NATURE.

THE "Pensiles horti," or hanging gardens of Babylon, and Lord Shrewsbury's garden at Alton Castle, Staffordshire, fall within the scope of the following quotation:—

Artificialia delectant, sed mox fastidimus.—VIVES—*De Animâ.*

MISCELLANEOUS.

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## THE ARTICLES OF THE CHURCH.

By those who hold the Creed of Arminius, they are pronounced to be Arminian; and by those who hold the Creed of Calvin, to be Calvinistic. The natural inference of the impartial observer would be, that they are *neither*, while they contain within them what may be traced to some of the leading principles of *both*; and this is the truth. They are not enslaved to the dogmas of any party in religion. They are not Arminian: they are not Calvinistic. They are Scriptural: they are Christian.

At the same time, the true Christian teacher should not be deterred from setting forth the great fundamental doctrines which the Articles contain, by the imputation of particular names which ignorance may attach to those doctrines. Nothing, in truth, has contributed to give to some of the sects and parties of religion so much credit and popularity as the erroneously ascribing to them, as characteristic of their peculiar creed, tenets which belong to our common Christianity. Thus, for example, nothing is more common at the present day than to hear a person pronounced to be a Calvinist because he holds the doctrine of Original Sin, or of Justification by Faith; whereas he might, with equal justice, be so denominated for holding the doctrines of the Trinity or the Atonement. But let the honest and faithful servant of his Lord not fear to insist on all the great doctrines of the

Gospel, as they are laid before him in the Articles. The fall of man, the atonement by Jesus Christ, the personality and divinity of the Son of God, and the Holy Spirit, the doctrine of original and actual sin, the insufficiency of man to merit heaven by his own works, justification by faith, the need and nature of the divine influences, the importance of the Christian Sacraments, the social, moral, and spiritual duties which become the Christian, and which are to be grounded upon evangelical principles, on love to God, and faith in our Lord Jesus Christ,—these are the vital truths which the Articles fully justify him in preaching; and these are the truths which, if preached zealously and honestly by the clergy of the Established Church, will not fail to uphold the credit of that Church, whilst they promote the true cause of Christian holiness in these lands. ARCHBISHOP MAGEE—*Charge*, 1831.

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ASSES' MILK NOT PREFERABLE TO COWS'.

THE first practisers of physic living in such hot and dry countries as Greece and Arabia, where they had plenty of asses, but a great scarcity of cows, for want of a sufficient number of green pastures to feed the herds, prescribed the milk of the ass or goat, which they had in great plenty, rather than that of the cow, which was more difficult to come by, and not as it was preferable to it, as I have reason to believe, by any inherent salutary qualities. And when the healing art was transmitted to the inhabitants of colder climates, abounding with green fields, fertile fens, and rich meadows for feeding cows, the physicians, out of a great veneration of the oldest practisers in foreign kingdoms, fell into the use of asses' and goats' milk, which, in those countries, was very scarce and dear, and cried it up far above the virtue of that of the cow, which they enjoyed in abundance,

not entering into the manifest reason that led the ancients in their practices: for had the milk of the last been as plentiful there as the first, and that of the first been as difficult to get as the last, there is all the reason in the world to believe it would have been chiefly prescribed. And if this matter be examined, it will appear that neither the ancients or moderns had any convincing arguments to pay greater respect to the first than to the last, at least in any great measure; for the same salutary qualities are common to both, and there is nothing material to be objected to the one but what is of force against the other. If it be said that the asses' or goats' milk is of a thinner consistency, and therefore more apt to slide freely through the lungs without creating obstructions, I answer, that, for this reason, it is not so nourishing, and so is less restorative; and yet, as such, it is prescribed by the physicians. For my own part, I sincerely believe that no man ever died of a consumption, or any other distemper, for want of asses' milk; and therefore it ought to be reduced from its imaginary height to the level of other milk of equal efficacy, unless its scarcity and dearness should make it more wholesome, and therefore more valuable.

SIR RICHARD BLACKMORE'S *Treatment of Consumptions*, p. 120.

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ASSOCIATES.

CUM juvenibus et extraneis rarus esto.

THOMAS A KEMPIS—*De Im. Ch. Lib. I. Sect. 8.*

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CHOICE OF ASSOCIATES.

It was a saying of Lord Clarendon's father, that he never knew a man arrive at any degree of reputation in the world, who chose, for his friends and companions, persons in their qualities inferior, or in their parts not much superior, to



himself. And Huetius, I think, tells us, that as often as he heard of any one of very eminent character in the republic of letters, he never rested, till, by some means or other, he had obtained an introduction to his acquaintance.

BISHOP HORNE'S *Essays and Thoughts*.

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ASSURANCE.

ASSURANCE is Faith grown to full stature ; but a man is not born six feet high.

REV. W. WILKINSON.

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ASSURANCE NOT ESSENTIAL TO SALVATION.

It is well, in such a sorrowing world, that a Christian should have no doubt as to the character of his faith, and the love of his Heavenly Father. Indeed, assurance is so important, that many have considered it necessary to the very being of faith: but this is a great mistake; since a child is as much a human being as a man; and a man of low stature is not the less of the same species on that account. So every Christian needs not to be undoubtedly assured of his safety, in order to prove that he is a Christian at all. It may perhaps keep him more humble and useful *not* to know it, while it may make another more proud and careless to suppose that he can be under no mistake. There is a well-known anecdote of Mr. Rowland Hill, that, when a certain member of his congregation told him that he had not entertained a doubt of his security for twenty years, Mr. Hill replied, "Then, Sir, give me leave to doubt for you." It has been said of some men's questions, that they are wiser than other men's answers; so some men's fears are more desirable than other men's confidence.

MISCELLANEOUS.

A MAN may have the root of saving faith within him, though he do not perceive it; as the grass that is trodden upon, has as much a root as the finest flower.

BISHOP WILSON.

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RELIGIOUS ASSURANCE.

THE Rev. John Newton observed, in conversation, "If I had the management of the matter, I would take assurance from some who claim it, and give it to some others who do not."

MISCELLANEOUS.

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ASTRONOMY NOT OPPOSED TO RELIGION.

SEE Andrew Fuller's "Gospel its own Witness," towards the conclusion, for the most convincing arguments that the planetary system does not invalidate the truth of Christianity.

MISCELLANEOUS.

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THE ATHANASIAN CREED.

LET every nominal professor of religion, who wishes (as certain prelates have done\*) that our Liturgy were "well rid of the Athanasian Creed," consider whether, if his wish were answered, any real believer in revelation could, upon scriptural grounds, partake in his triumph; and whether any other persons would have a right to share in his joy than such heretics as wish that the Bible were "well rid" of the doctrine of the Trinity, as well as the Liturgy.

MISCELLANEOUS.

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ATHEISM.

IN a neighbouring country it has already sunk into decay. There, it wanted alike the simplicity of nature and the graces of art. It was bulky without solidity, elaborate without

\* See Chalmers's Lives of Tillotson and Sheldon.

symmetry, and lofty without magnificence. It seized, indeed, the attention of a spectator by the vastness of its dimensions and the novelty of its form; and it impressed him with momentary awe, because it stood upon ruins. But it had no foundation in the common sense of men, no superstructure from their general habits, no cement from their nobler affections, no embellishments from their unperverted imaginations, nor pillars from their social virtues. It started up but to vanish; it towered but to fall; and it has fallen, I sincerely hope, to rise no more.

DR. PARR'S *Spital Sermon* (in *Notis*).

SWIFT says that he will no more believe that the universe was formed by a fortuitous concourse of atoms, than that the accidental jumbling of the letters of the alphabet could fall by chance into an ingenious and learned treatise of philosophy.

*Critical Essay on the Faculties of the Mind.*

[This is stolen from Cicero, *De naturâ Deorum*, Lib. II. 37.]

“Hoc qui existimat fieri potuisse, non intelligo, cur non idem putet, si innumerabile sunius et viginti formæ literarum vel aureæ, vel quales libet, aliquo conjiciantur, posse ex his, in terram excussis, annales Ennii, ut deinceps legi possint, effici: quod nescio an ne in uno quidem versu possit tantum valere fortuna.”

MISCELLANEOUS.

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ATHEISM—A REASON FOR ITS EXISTENCE.

WHEN men have run themselves so deep into vice and immorality that they expect no benefit from a God, it is in a manner necessary to their quiet, and the ease of their mind, that they should fancy there is none; for they are afraid, if there be a God, that he will not stand neuter, and let them alone in another world. This, I say, is necessary to the quiet of their mind, unless they can attain that great art,

which many labour after, of *non-reflection*, or an unthinking faculty as to God, and a world to come.

BURNET'S *Theory of the Earth*, Vol. I. Chap. 10.

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ATONE.

DR. JOHNSON supposes the word "atone" to be the same as "at-one," meaning, to unite those who were divided; in which he is remarkably confirmed by the authority of Tindall the Martyr: "By that word 'Mediatour,' understand an *at-one-maker*, a peace-maker, and bringing into grace and favour, as having full power so to do." [Works of TYNDALL, FRITH, and BARNES, 1557. Folio.] MISCELLANEOUS.

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THE CHRISTIAN ATONEMENT THE GREAT INCENTIVE TO HOLINESS  
OF LIFE.

PER hanc mortem Christi valdè excitamur et ad cautelam, et ad detestationem peccati. Mortiferum enim sit necesse est, quod aliter sanari non potuit, quam morte Christi. Quis igitur serio cogitans peccata sua non aliter expiata quam sanguine ipsius Filii Dei, non perhorrescet indies peccando, hunc pretiosissimum sanguinem quasi conculcare?

BISHOP DAVENANT on *Colossians*, chap. i. ver. 20.

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THE CHRISTIAN ATONEMENT.

CHRISTUS pro omnibus sufficienter, pro electis efficaciter, mortuus est. JOHN CAMERON.

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THE GREAT ATONEMENT.

WE must distinguish, with the old divines, between the sufficiency and efficiency of the Saviour's sacrifice. It is manifestly so sufficient, as that—whatever may be the extent of the guilt to be expiated, though it were that of an entire



world—his precious blood “cleanseth from ALL sin.” In this sense, it is all-sufficient; but it is still no less true that multitudes will be no better for it; because it is efficient, or efficacious, only as it is apprehended and applied by the grace of faith, which is the gift of God; without which appropriating and saving principle, it can be no more available to any individual transgressor, than the food can nourish which is not eaten, or the physic can cure which is not taken, however excellent both these may be in themselves.

MISCELLANEOUS.

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UNMEANING ATTACHMENT.

WHEN Garrick's favourite lap-dog fawned upon him, he would say, “What dost follow me for, eh, Slobberchops? Tenderness without ideas.”

MISS BURNEY'S *Memoirs of Dr. Burney*, Vol. III. p. 370.

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AN UNSUCCESSFUL ATTEMPT AT THE SUBLIME.

————— DUM vitat humum, nubes et inania captet.

HOR. *Ars Poetica*.

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AN UNSUCCESSFUL ATTEMPT AT WHAT SEEMED EASY OF IMITATION.

————— Ut sibi quivis  
Speret idem; sudet multum, frustra que laboret  
Ausus idem.

IBID.

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FRUITLESS ATTENDANCE.

CREAKING my shoes on the plain masonry.

SHAKESPEARE—*All's Well that Ends Well*, Act. 1. Scene 1.

THE great Hall at Dijon, in Burgundy, in which are the Courts of Justice (resembling Westminster Hall), is called *La Salle des pas perdus*.

MISCELLANEOUS.

## DANCING ATTENDANCE.

LORD ELLENBOROUGH once mentioned, at the Old Bailey dinner, that the Duke of Newcastle, when Prime Minister, would keep people in attendance many hours, and related a story of one man having complained that he had been detained three hours; to which another replied, "Why, that is nothing: I have been here seven." "How times are altered!" said Lord E——. "If a Minister were to serve people so now, they would go away sulky, and join the Opposition out of mere spite."

MISCELLANEOUS.

## THE AUTHOR.

THE task of an author is, either to teach what is not known, or to recommend known truths by his manner of adorning them: either to let new light upon the mind, and open new scenes to the prospect, or vary the dress and situation of common objects, so as to give them fresh grace and more powerful attractions: to spread such flowers over the regions through which the intellect has already made its progress, as may tempt it to return and take a second view of things hastily passed over, or negligently regarded.

DR. JOHNSON—*Rambler*, Vol. I. p. 13.

## THE CAUSTIC AUTHOR.

SIR THOMAS MORE employed his pen in the service of the clergy, but mixed too much gall with his ink.

BISHOP BURNET'S *Abridgment of his History of the Reformation*, by himself, p. 31. 8vo.

## AN AUTHOR'S LIFE BARREN OF INCIDENT.

LA vie d'un Écrivain sédentaire est dans ses écrits.

VOLTAIRE—*Siècle de Louis XIV.* (Introduction).

## A VOLUMINOUS AUTHOR.

IL va nous inonder des torrens de sa plume ;  
Il faut pour lui répondre, ouvrir plus d'un volume.

BOILEAU—*Lutrin*.

———— Piger scribendi ferre laborem,  
Scribendi rectè : nam ut multùm, nil moror.

HOR. *Sat.* Book I. 4.

## ABUSE OF AUTHORITY.

———— Could great men thunder,  
As Jove himself does, Jove would ne'er be quiet ;  
For every pelting petty officer  
Would use his heaven for thunder ; nothing but thunder.  
Merciful heaven !  
Thou rather, with thy sharp and sulphurous bolt,  
Split'st the unwedgeable and gnarled oak,  
Than the soft myrtle. O, but man ! proud man !  
Dress'd in a little brief authority,  
Most ignorant of what he's most assur'd—  
His glassy essence—like an angry ape,  
Plays such fantastic tricks before high heaven  
As make the angels weep.  
That in the captain's but a choleric word,  
Which in the soldier is flat blasphemy.

SHAKSPEARE—*Measure for Measure*, Act 2. Scene 3.

## DANGER OF OPPOSING AUTHORITY.

IL vit combien il est dangereux d'avoir raison dans des  
choses où des hommes accrédités ont tort.

VOLTAIRE—*Vie de Fontenelle. Siècle de Louis XIV.*

## AUTHORITY.

OPINIONS propounded *ex cathedra* assume an importance with the multitude, which, although it may be found on inquiry that they do not deserve, are yet likely to mislead to no ordinary extent, in a world where inquiry does not always follow assertion, and where many are so much disposed to defer to rank and station, as to imagine that whatever bears the stamp and impress of authority is entitled to assent and applause. "Most men," says Lord Clarendon in his *History*, "consider more the person that speaks, than the things he says." The mistakes, therefore, when they occur, of persons who are distinguished by birth or place, are not so harmless as the mistakes of humbler individuals. "When a man's pocket-watch is in error," says Mr. Burkitt in his *Funeral Sermon for Mr. Gurnall*, "it only affects the wearer; but when the town-clock goes wrong, it misleads a multitude." Nor has this particular case escaped the purview of more classical authority: "Ita nati estis," says Tacitus in his *Annals*, "ut bona mala que vestra ad rempublicam pertinent."

POYNDER'S *Answer to PERCEVAL'S Reasons why I am not a Member of the Bible Society*, p. 72.

So great an influence has greatness in supporting the most speculative and indifferent things.

BISHOP BURNET'S *Abridgment of his History*, p. 95. 8vo.

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 AUTHORS BAD ACCOUNTANTS.

PERSONS of Milton's genius are seldom expert in money matters.

BISHOP NEWTON'S *Life of Milton*.

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## AUTHORSHIP A LAST RESOURCE.

FOR bankrupts write when ruined shops are shut,  
 As maggots crawl from out a perish'd nut :  
 His hammer this, and that his trowel quits,  
 And, wanting sense for tradesmen, serve for wits.

YOUNG—*Epistle I.*

## AVOIDING ONE EXTREME AND FALLING INTO ANOTHER.

IN vitium ducit culpæ fuga, si caret arte.

HOR. *Ars Poetica.*

## AY—AYE.

“AY,” *affirmative*, and “Aye,” *always*, appear to be clearly from the Greek, 'Aεì, ‘semper;’ although Dr. Johnson derives the first from the Latin\*, and the second from the Saxon.

MISCELLANEOUS.

## B.

## A BACHELOR'S RECANTATION.

WHEN I said I would die a bachelor, I did not think I should live till I were married.

SHAKSPEARE—*Much Ado about Nothing*, Act. 2. Scene 3.

## LORD BACON.

POPE may be hoped to have only said, as a poet, “The greatest, wisest, meanest of mankind;” but some one else has said of Bacon, that, though “he never sold injustice, he never let justice go scot-free.”

MISCELLANEOUS.

\* “Perhaps from *Aio*.”—JOHNSON.

WHEN I look at the *mind* of Lord Bacon, it seems vast, original, penetrating, analogical, beyond all competition. When I look at his *character*, it is wavering, shuffling, mean. In the closing scene, and in that only, he appears in true dignity, as a man of profound contrition.

CECIL'S *Remains*, p. 181.

LORD BACON was the greatest genius that England, or perhaps any other country, ever produced.

POPE—[Quoted in SPENCE'S *Anecdotes*.]

IN his *Novum Organum*, he has laid down the whole method that Descartes afterwards followed.

LORD BOLINGBROKE—[Quoted in ditto.]

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#### JUSTIFYING BAIL.

LORD MANSFIELD frequently enlivened a cause with humorous remarks. A Jew of a very bad character, but covered with gold lace (as was then the fashion among the rich), was brought before him to justify bail for fifty pounds. The counsel asked him the usual question, if he were worth fifty pounds after all his just debts were paid. "Why do you ask him that question?" said his Lordship; "don't you see he would burn for as much?"

SEAWARD'S *Anecdotes*, Vol. III. p. 391.

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#### THE CHARACTER OF BALAAM.

THE character of Balaam is not uncommon in the Church. I have been amazed to see religious professors, whose ungodly character has been known and read of all men, who have nevertheless entertained a very good opinion of themselves. I have accounted for it, by supposing that they build

entirely on the distinction of their views of truth from those of other men. They know the points; they see the distinctions; and, moreover, they approve what they know, and desire to die the death of the righteous, and to be where they are: and certainly they must be the men of God's council, and the men who stand on His side against the world!

CECIL'S *Remains*, p. 338.

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BANISH.

DR. JOHNSON appears puzzled by this word, and goes to the French, Latin, and Teutonic for its etymology: but it should seem to be simply a correlative for *vanish*; as, "Therefore let us withstand this mischief, and *vanish* it altogether" (cause it to vanish).

MARTIN BUCER'S *Letter to JOHN A LASCO, on Vestments.*

STRYPE'S *Ecclesiastical Memorials*, Vol. VI. p. 441. London, 1816.

*Vanish* is now only a neuter: it was once an active word.

MISCELLANEOUS.

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BANISHMENT.

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BANISHMENT

Is death misterm'd: calling death, banishment,  
Thou cut'st my head off with a golden axe,  
And smil'st upon the stroke that murders me.

SHAKSPEARE—*Romeo and Juliet*, Act 3. Scene 3.

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BREAKING THE BANK.

A SAILOR, who had, after the American war, received a cheque for 20*l.* for prize-money, drawn upon Hankey's house, and had never seen so much money together at one time, went to the house, and inquired for the principal of the firm.

The clerks in vain endeavoured to ascertain his business ; and upon one of the partners appearing, he exclaimed, on presenting the check, "There ! I have got a *tickler* for you."

Communicated by the late Chamberlain, Mr. CLARK, who received it from a Partner in the house.

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COUNTRY BANKS.

A LADY once said to a country banker, "How could a man of your circumstances ever think of becoming a banker?" To which he candidly answered, "Why, Madam, I was driven to it by necessity."

MISCELLANEOUS.

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BAPTISMAL SERVICE.

OUR administration of the Sacraments is scriptural. A sacrament is a sign to exhibit, a seal to confirm, a medium to convey the blessings of the Covenant ; and therefore consists of two parts—"the outward visible sign, and the inward and spiritual grace." Baptism is the sacrament of initiation ; and we are said to be baptized into Christ, which gives us the privilege of sons ; and therefore we are *sacramentally* regenerate. The difficulties which attend this question seem to arise from the want of a proper definition of terms. Our Reformers did not mean, by the words "regenerate by baptism," that high spiritual renewal which commences with enlightening the understanding, and ends with subduing the will ; faculties not developed in infants. This is clear from the Twenty-seventh Article ; where it is said that baptism is "a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church."

*Sermon of the Rev. E. SIDNEY at Norwich, Nov. 20, 1836,  
before the Church-Building Society.*



## LAY BAPTISM IN EMERGENCY.

(Extract from the Register of the Parish of Staplehurst, Kent.)

“ 1563.

“THE 8th day of February—There were borne too twynnes being menchyldren (y<sup>e</sup> sonnys of Wylm Symon); w̃ chyl dren being weke, were named (and baptized by y<sup>e</sup> mydwif.) Thomas and Wylm: the which Thomas was burryed y<sup>e</sup> 13th day of the same moneth being Sunday; the other of them was brott to y<sup>e</sup> church that day & receyved into the congregation accordyng to the order apoynted in Baptisme, and was bureied y<sup>e</sup> 16th day of the month abovesayd.” MISCELLANEOUS.

## ST. JOHN THE BAPTIST.

GREGORY NAZIANZEN says of John the Baptist (who is called “The voice of one crying in the wilderness”) that he was all voice: a voice in his habit, a voice in his diet, a voice in his dwelling, a voice in his conversation, and a voice in his preaching.

DR. CALAMY—*Funeral Sermon for Dr. Bolton, of Cambridge.*

## BANQUET.

UNCTUM qui rectè ponere possit.

HOR. *Ars Poetica.*

## A BARGAIN'S A BARGAIN.

I'LL give thrice so much land  
To any well-deserving friend.

But in the way of bargain, mark ye me,

I'll cavil on the ninth part of a hair.

SHAKSPEARE—*Henry IV. First Part. Act 3. Scene 1.*

## MEASURING BY BAROMETER.

THE barometer may be applied to various uses, as, measuring the height of towers or mountains; for 12,040 inches

of air being equal to one inch of mercury, near the surface of the earth, 1204 inches, or 100 feet, must be equal to  $\frac{1}{10}$ th of an inch of mercury; therefore, if a barometer be carried up any great eminence, the mercury will descend  $\frac{1}{10}$ th of an inch for every 100 feet the barometer ascends.

HOOPER'S *Rational Recreations*, Vol. IV. p. 21.

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BARK.

QUINQUINA, or Jesuits' Bark, is perhaps the most salutary simple, and of most restorative virtue, that Providence, in compassion to human infirmity, has made known to man.

ROBERTSON'S *America*, Vol. III. Book. VIII. p. 302.

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MADAME DU BARRY.

THE late chamberlain of London, Mr. Clark, told the narrator, that, when he was at Versailles in 1764, he saw Madame du Barry, then the mistress of Louis XV., shining in the chapel in all the splendour of her guilty elevation, though the Queen was present at the same time; and that he afterwards met her in London, while the French Revolution was raging, to which place she had come, in consequence of the loss of her jewels, which it does not appear she ever recovered. It was at the table of the then Lord Mayor, Alderman Boydell, [Anno 1791—2] that the chamberlain saw her; and he observed, that on the Lord Mayor's shewing her, after dinner, a diamond snuff-box, which had been presented to him by Catherine of Russia, and asking her opinion of it, she replied, "I should have thought it handsome, if it had not been the gift of an Empress." Almost immediately after this, she returned to Paris, where she was arrested by the Revolutionists, and guillotined! He had been informed that she made great resistance on the scaffold.

"The wicked is driven away in his wickedness."

MISCELLANEOUS.

ON THE ERECTION OF THE PRESENT SUN FIRE-OFFICE UPON THE SITE  
OF THE CHURCH OF ST. BARTHOLOMEW BY THE EXCHANGE.

HERE a Life Office long was found;  
But 'twas another life than this:  
Now one for Fire usurps the ground,  
Of which, perchance, the moral is—

That, for an endless state to come,  
Men little care, and less provide;  
Tho' strangers here, and far from home,  
And needing much a heav'nly guide.

Sad emblem of the world we love!  
The Church's loss we well endure;  
Nor prize aright the joys above,  
So we may earthly things secure.

Illustrious source of life and light,  
Arise and shine on all our ways!  
Then shall we 'scape the "fires" of night,  
And endless "life" proclaim thy praise.

MISCELLANEOUS.

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BATH.

DR. HARRINGTON, a Bath physician, suggested the following quotation from Pindar, which adorns the Pump-room—a very natural bait for a resident Practitioner to propose:—

'ΑΡΙΣΤΟΝ ΜΕΝ 'ΥΔΩΡ—“Truly, water is best.”

Which some wag interpreted, “Bath water is better than Bath wine.”

That Water's best, whoever saith,  
May have it all for me:  
Perhaps he only means that BATH  
Is better than THE SEA.

MISCELLANEOUS.





## DEPARTURE TO BATTLE.

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Your honour calls you hence ;  
 And all the gods go with you : upon your sword  
 Sit laurel'd victory ; and smooth success  
 Be strew'd before your feet.

SHAKSPEARE—*Antony and Cleopatra*, Act. 1. Scene 3.

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## FIELD OF BATTLE.

WHEN the French army had totally withdrawn, the attention of the English was directed to those miserably wounded men who were left on the field of battle ; and the spectacle, from the contractedness of the ground of action, was really horrible. Those who have never seen such a sight, must not imagine that the effect of this scene altogether consists in the groans and lamentations of the dying : no ; it is the gallant resolution with which these acute and terrible sufferings are borne, the energy of the soul subduing the violence of bodily pain, the character of the soldier supported in these last moments, which excite the feelings, and annihilate the rage of hostility.

LIEUT.-COL. R. T. WILSON—*British Expedition to Egypt*, p. 36.

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## BAXTER.

HE talked in the pulpit with great freedom about another world, like one that had been there, and was come as a sort of an express from thence, to make a report concerning it.

CALAMY [of Baxter in the last year of his life]

*Life and Times*, Vol. I. p. 220.

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## BEARING WITH OTHERS.

It is a great fault, even of good men, to expect that others should be convinced of, and brought to own the truth all at once. Perhaps they are angry if they are not; neither considering how difficult it is for such a blind and proud creature as man to see the truth, and own his mistakes; nor by what slow degrees they arrived at it themselves.

ADAM'S *Private Thoughts*, p. 136.

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## BEAUTY.

URIT grata protervitas,  
Et vultus nimium lubricus aspici.

HOR. *Od.* Book I. 19.

FRAM'D in the prodigality of nature.

SHAKSPEARE—*Richard III.* Act 1. Scene 2.

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## DEPARTED BEAUTY.

Quò fugit Venus? heu! quòve color? decens  
Quò motus? quid habes illius, illius,  
Quæ spirabat amores,  
Quæ me surpuerat mihi?

HOR. *Od.* Book IV. 13.

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## BEAUTY INDEFINABLE.

WHAT'S female beauty but an air divine,  
Through which the mind's all gentle graces shine?  
They, like the sun, irradiate all between:  
The body charms because the soul is seen.  
Hence men are often captives of a face—  
They know not why—of no superior grace.  
Some visages no mortal man can bear:  
Some, none resist, though not exceeding fair.

YOUNG'S *Satires*.

## AN INSIPID BEAUTY.

Aussi bête que belle.

GRAMMONT.

## NATURAL BEAUTY.

'Tis beauty truly blent, whose red and white  
Nature's own sweet and cunning hand lay'd on.

SHAKSPEARE—*Twelfth Night*, Act 1. Scene 5.

## BEAUTY NEEDS NOT ORNAMENT.

————— DOES the fair form require  
The blazon of rich vesture? Genuine beauty  
Nor asks, nor needs it: negligence alone  
Is its bright diadem, and artless ease  
Its robe of Tyrian tincture.

MASON'S *Elfrida*, Act 3. Scene 1.

## BEAUTY NOT TO BE CONCEALED.

————— WHAT wondrous art can steal  
The liquid lightnings from those radiant eyes?  
Or rob the wavy ringlets of that hair  
Of all their nameless graces?

MASON'S *Elfrida*, Act 2. Scene 1.

## BEAUTY OFTEN LESS IN THE OBJECT THAN THE ADMIRER.

'Tis not only beauty gives love, but love gives beauty to  
the object that raises it: and if the possession be strong  
enough, let it come from what it will, there is always beauty  
enough in the person that gives it.

SIR WILLIAM TEMPLE—*Essay on Poetry*, p. 398.

## A RUSTIC BEAUTY.

JEUNE alors, assez belle, et d'une fraîcheur élatante, dansant mal, mais de tout son cœur.

MARMONTEL—*Œuvres Post.* Vol. III.

## THE STANDARD OF BEAUTY.

A NEGRO, desiring to say the handsomest thing he could of an European, by comparing him to his own countrymen, observed: "It was true that he was a White Man, but then he had a black heart."

MISCELLANEOUS.

## BEAUTY WELL DRESSED.

Th' adorning thee with so much art  
Is but a barb'rous skill:  
'Tis like the pois'ning of a dart,  
Too apt, before, to kill.

*Spectator.*

## BEAUTY WITHOUT MIND.

TANDIS qu'il lui tenoit les yeux ouverts sur sa personne, il les fermoit sur son esprit.

*Memoires de Grammont*, p. 256. 4to.

## BECAUSE.

DR. JOHNSON'S etymology of this word as no other than "by-cause," is confirmed by the orthography in Bishop Pilkington's Commentary on Obadiah, where it occurs so spelt.

MISCELLANEOUS.

## ORIGIN OF THE HOUSE OF BEDFORD.

It is stated in Rapin's History of England, that, in the reign of Henry VII., in the year 1506, Philip and Joan, who



had taken the title of King and Queen of Castile, left the Low Countries for Spain, knowing that such a measure was the only way to secure that kingdom. They set sail on the 10th of January of that year, under a strong convoy; but before they got out of the Channel, a terrible storm dispersed their fleet, and the ship on board which they were, with much difficulty ran into Weymouth. The King and Queen were so fatigued and sick, that they landed to refresh themselves. The country people, seeing a large fleet, immediately ran to their arms; and Sir Thomas Trenchard (who was High Sheriff of the county), at the head of some troops, marched to Weymouth, to join the people in case of an invasion. As soon as he heard that the King and Queen of Castile were landed, he went and paid his respects to them, praying them to do him the honour to lodge at his house at Wolveton in Dorsetshire, till the King should be informed of their arrival; which they accepted, as indeed they could not avoid. As soon as King Henry had notice of the King and Queen of Castile's arrival, he sent the Earl of Arundel, with his compliments, and an offer of waiting on them. Philip, however, thought he should save time by going immediately to Windsor, whilst his Queen followed him by easy journeys. Thus far Rapin. The annals of the ancient families of Trenchard and Pickard supply the following facts illustrative of the rise of the House of Bedford:—Sir Thomas Trenchard, though doubtless a gallant knight and a worthy representative of the King, understood nothing of the Spanish language. He therefore applied to a Mr. Russell, who lived three or four miles from his house, on a small estate of his own, to come and interpret for them, as understanding the language from having visited that country on commercial pursuits. When the King of Spain took his leave, he presented his host with some immense delft-ware dishes,

and some bowls of oriental china, one of which was inclosed in massive silver gilt. The latter of these were then very great rarities, as they must have passed the desert on the backs of camels, the Cape of Good Hope not having been at that time colonized: for though it was visited in 1487 by Bartholomew Dias, and in 1497 by Vasco de Gama, no settlement was formed till after 1527. In addition to these presents, Philip, on leaving Wolveton for Windsor, asked Sir Thomas if he could do any thing for him with his (Sir Thomas's) master; and received for answer that he was himself in want of nothing, but that if he could do any thing for his friend, he should take it as done to himself.

Mr. Russell was, in consequence of this recommendation, taken into the King of England's service; and being very intelligent, was employed by the Crown on several occasions; and, in the subsequent reign, rendered himself so acceptable to his new master, as eventually to become the founder of his family as Earl, and afterwards Duke, of Bedford.

Before the King and Queen left Windsor, they sat for their portraits (as it is believed, to John Mabuse, who was at that time portrait painter to King Henry VII.), and sent them to their host at Wolveton. The late Duke of Bedford borrowed of Mr. Trenchard the portraits, which were enamelled for his Grace, by Bone, at an expense of sixty guineas each; and the originals are now, with the china, in the possession of the Pickard family, which intermarried with the Trenchards.

Communicated by A. P.— Esq. of Cheam, a descendant in the maternal line.

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## BEES.

——— So work the honey bees ;  
 Creatures, that, by a rule in nature, teach  
 The art of order to a peopled kingdom.  
 They have a king and officers of sorts ;  
 Where some, like magistrates, correct at home ;  
 Others, like merchants, venture trade abroad ;  
 Others, like soldiers, armed in their stings,  
 Make boot upon the summer's velvet buds ;  
 Which pillage they with merry march bring home  
 To the tent-royal of their emperor ;  
 Who, busied in his majesty, surveys  
 The singing masons building roofs of gold ;  
 The civil citizens kneading up the honey ;  
 The poor mechanic porters crowding in  
 Their heavy burdens at his narrow gate ;  
 The sad-ey'd justice, with his surly hum,  
 Delivering o'er to executors pale  
 The lazy yawning drone.

SHAKSPEARE—*Henry V.* Act 1. Scene 2.

—————  
 WELL BEGUN IS HALF DONE.

Ἡ ἀρχὴ ἤμισυ παντός.

MISCELLANEOUS.

—————  
 BEGGARS.

As no nation has better and more merciful laws for the supply of the poor, so the fond pity that many shew to the common beggars, which no laws have been able to restrain, makes—that a sort of dissolute, and idle beggars intercept much of that charity which should go to the relief of those that are indeed the only proper objects of it.

BISHOP BURNET'S *Abridgment of his History*, p. 40.

## STREET BEGGARS.

AN Irish friend related, that a gentleman, in passing over one of the bridges in Dublin, was earnestly solicited for charity by a man whom he persisted in refusing; when he heard the petitioner, on relinquishing his suit, mutter to himself: "Well! I know what I will do." The gentleman's anxiety was excited by this remark, as not knowing whether the man might not be contemplating some personal injury, in consequence of the refusal. Upon which he said to him, "My friend, I am anxious to know what you meant by saying you knew what you would do." "Why," said the man, "I meant, that if you would not give me any thing, I should go and *work!*"

MISCELLANEOUS.

## BEGGARY.

His coat was a parcel of holes sewed together.

MISCELLANEOUS.

## SINS OF A BELIEVER.

A BELIEVER, though he may be sometimes ensnared in sin, and so brought to commit it, yet he cannot be said to love it, because it is seldom his choice, but his surprise: he makes it not his end and his design. It is rather a sudden invasion made upon his affections, than the resolved purpose of his will.

DR. SOUTH, Vol. II. p. 124.

## BELIEVING WHAT IS WISHED.

PALEY observes, on the remark that we easily believe what we wish to be true, that every man's experience can easily give the lie to such an-axiom; for in proportion as the thing is important, is our want of the best evidence, and our fear that we may, after all, be deceived.



## BELLS ON FUNERAL OCCASIONS.

———— Ces lugubres gens  
 Pour honorer les morts, font mourir les vivants.

————  
 BOILEAU—*Sat.* 6.

## BENEDICTION.

———— MAY he live  
 Longer than I have time to tell his years!  
 Ever belov'd, and loving may his rule be!  
 And when old Time shall lead him to his end,  
 Goodness and he fill up one monument!

————  
 SHAKESPEARE—*Henry VIII.* Act 2. Scene 1.

## BENEDICTION ON COMMENDABLE SERVICE.

BLESSED is the hand that layeth the first stone of this building—more blessed that proceeds—most of all that finisheth it—to the glory of God, and the honour of our king and nation.

————  
 LORD COKE'S *Institutes.*

## BENEVOLENCE.

THE swell of pity, not to be confin'd  
 Within the scanty limits of the mind,  
 Disdains the bank, and throws the golden sands,  
 A rich deposit, on the bord'ring lands.

————  
 COWPER.

## BENEVOLENCE WITHOUT RELIGION.

PHILANTHROPY, not rooted in a sense of duty to God, is like a statue removed from its pedestal, and placed upright on the ground. It appears to stand upon its feet, but the cement is gone: the base is too narrow for its support, and the first adverse blast overthrows it.

————  
*Review of LORD BROUGHAM'S Colonial Policy, in the Christian Observer for 1803.*

## BENTLEY THE CONTROVERSIALIST.

BENTLEY is a model for polemical preaching, on account of the conciseness, perspicuity, and fairness with which objections are stated; and the clear, full, and regular manner in which they are answered.

BISHOP HORNE'S *Essays and Thoughts*.

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## MAKING THE BEST OF THINGS.

It is no matter if I do halt; I have the wars for my colour, and my pension shall seem the more reasonable. A good wit will make use of any thing: I will turn diseases to commodity. SHAKSPEARE—*Henry IV. Part II. Act 1. Scene 2.*

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## BETHLEHEM.

DR. JOHNSON omits the etymology of this word, which is Hebrew, and signifies, "The house of bread," Bethlehem having been the granary of Judæa. MISCELLANEOUS.

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EPIGRAM ON BETHLEM HOSPITAL IN MOORFIELDS BEING REPORTED  
TO BE IN A DILAPIDATED STATE.

HUMBLY ADDRESSED TO THE BUILDING COMMITTEE.

WELL with its purpose does the place agree,  
For e'en the very house is *crack'd*, you see.

SIR JOHN CARR.

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## BETEEM.

ANOTHER authority for this word (meaning, "To bring forth"—"To bestow") may be added to Dr. Johnson's; viz. "Some that could *beteem* a single alms on a beggar would beat him from their door, should he lie often there, and make it a trade."—GURNALL'S *Christian Armour*, p. 433. Fol.

MISCELLANEOUS.

## BETIME—BETIMES.

THESE words, Dr. Johnson observes, are “from *by* and *time*; *i.e.* by the proper time:” to which it may be added that Baxter’s orthography is “*by-times*.” MISCELLANEOUS.

## BEWARE.

DR. JOHNSON says of the derivation of this word, “I have found, *Be ye ware*.” The writer has found, “Be aware,” which seems its more obvious etymology. MISCELLANEOUS.

## THE BIBLE.

TAKE a plain man with an honest heart, give him the Bible, and make him conversant with it, and I will engage for him he will never be at a loss how to act agreeably to his duty in every circumstance of life. BISHOP WARBURTON.

JOHN WESLEY called himself *Homo unius Libri*.

See his *Life*, by DR. COKE.

IF our reason were always, as in our first ancestor before his transgression, clear and perfect, unruffled by passion, unclouded by prejudice, unimpaired by disease or intemperance, we should need no other guide but this. But every man now finds the contrary in his own experience;—that his reason is corrupt, and his understanding full of ignorance and error. This has given manifold occasion for the benign interposition of divine providence; which, in compassion to the frailty, the imperfection, and the blindness of human reason, has been pleased, at sundry times, and in divers manners, to discover and enforce its laws by an immediate and direct revelation. The doctrines thus delivered we call the

revealed or divine law, and they are to be found only in the Holy Scriptures. These precepts, when revealed, are found, upon comparison, to be really a part of the original law of nature, as they tend in all their consequences to man's felicity. But we are not, from thence, to conclude, that the knowledge of these truths was attainable by reason, in its present corrupted state; since we find, that, until they were revealed, they were hid from the wisdom of ages. As, then, the moral precepts of this law are indeed of the same original with those of the law of nature, so their intrinsic obligation is of equal strength and perpetuity. Yet undoubtedly the revealed law is of infinitely more authenticity than that moral system which is framed by ethical writers, and denominated the natural law; because one is the law of nature, expressly declared so to be by God himself; the other is only what, by the assistance of human reason, we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have an equal authority; but, till then, they can never be put in any competition together.

JUDGE BLACKSTONE—*Commentaries*, Vol. I. Introduction, S. 2.

THE internal characters of this book, arising from its comprehensiveness, simplicity, majesty, and authority, sufficiently prove to every enlightened mind that it is given by inspiration of God. They who are competent judges of this evidence are no more disturbed by the suggestions of some men, reputed wise, that it is of human composition, than if they were told that men had invented the sun, and placed it in the firmament. Its fulness speaks its author. No case has yet occurred, or ever will, for which there is not a sufficient provision made in this invaluable treasury. Here we may seek (and we shall not seek in vain) wherewith to combat and vanquish every error—to illustrate and confirm every spiri-



tual truth. Here are promises suited to every want, directions adapted to every doubt that can possibly arise. Here is milk for babes, meat for strong men, medicines for the wounded, refreshment for the weary. The general history of all nations and ages, and the particular experience of each private believer, from the beginning to the end of the world, are wonderfully comprised in this single volume; so that whoever reads and improves it aright may discover his state, his progress, his temptations, his danger, and his duty, as distinctly and minutely marked out, as if the whole had been written for him alone. In this respect, as well as in many others, "great is the mystery of godliness."

The simplicity, as well as the subject-matter of the Bible, evinces its divine original. Though it has depths sufficient to embarrass and confound the proudest efforts of unsanctified reason, it does not, as to its general import, require an elevated genius to understand it, but is equally addressed to the level of every capacity. As its contents are of universal concernment, they are proposed in such a manner as to engage and satisfy the inquiries of all; and the learned, with respect to their own personal interest, have no advantage above the ignorant. That it is, in fact, read by many, who receive no instruction or benefit from it, is wholly owing to their inattention or vanity. This event may rather excite grief than wonder. The Bible teaches us to expect it. It forewarns us, that the natural man cannot receive the things of God—can neither understand nor approve them. It points out to us the necessity of a heavenly teacher—the Holy Spirit,—who has promised to guide those who seek him by prayer, into all necessary truth. They who implore His assistance, find the seals opened, the veil taken away, and the way of salvation made plain before them.

The language of the Bible is likewise clothed with inimi-

table majesty and authority. God speaks in it, and reveals the glory of His perfections, His sovereignty, holiness, justice, goodness, and grace, in a manner worthy of himself, though at the same time admirably adapted to our weakness. The most laboured efforts of human genius are flat and languid, in comparison of those parts of the Bible which are designed to give us due apprehensions of the God with whom we have to do. Where shall we find such instances of the true sublime, the great, the marvellous, the beautiful, the pathetic, as in the Holy Scriptures? Again, the effects which it performs, demonstrate it to be the word of God. With a powerful and penetrating energy, it alarms and pierces the conscience, discovers the thoughts and intents of the heart, convinces the most obstinate, and makes the most careless tremble. With equal authority and efficacy, it speaks peace to the troubled mind, heals the wounded spirit, and can impart a joy unspeakable and full of glory, in the midst of the deepest distress. It teaches, persuades, comforts, and reproves, with an authority that can neither be disputed nor evaded; and often communicates more light, motives, and influence, by a single sentence, to a plain unlettered believer, than he could derive from the voluminous commentaries of the learned. In a word, it answers the character the Apostle gives it: It is able to "make us wise unto salvation:" it is completely and alone sufficient to make "the man of God perfect, thoroughly furnished unto all good works." The doctrines, histories, prophecies, promises, precepts, exhortations, examples, and warnings contained in the Bible, form a perfect whole, a complete summary of the will of God concerning us, in which nothing is wanting, nothing is superfluous.

MISCELLANEOUS.

THIS book to famish'd souls reveals  
The only Living Bread ;  
And he partakes of angel's food  
Who by its truths is fed.

Here, too, that Living Water springs  
Fresh from its source above,  
Which they who thirst for righteousness  
Will never fail to love.

Here the good seed of future life  
For our reception lies,  
Which thrives, in some, an hundred fold,  
But oft is chok'd, and dies.

Here are the talents lent for use,  
And here 's celestial leav'n ;  
Here, too, the Marriage Feast is spread,  
And here 's the light of heav'n.

In this fair field a treasure's hid,  
Which he is blest who finds ;  
And they who build on such a Rock  
May dare the waves and winds.

Lord, while Thy mercy thus provides  
For sinful ruin'd man,  
Let me admire that wondrous love  
Which form'd the gracious plan !

Help me to search Thy holy word,  
Which shews the sinner's Friend ;  
Whose blood can wash my guilt away,  
And from Thy wrath defend.

Oh, send Thy Holy Spirit down,  
That, though by nature dead,  
I may, by grace, be born again,  
Through Christ my Living Head !

Increase my faith, my hope, my love,  
 Bid ev'ry sin depart;  
 And let me hear the voice that cries,  
 " My son, give me thine heart!"

Then shall my life produce such fruit  
 As may my calling prove;  
 And earthly duties be exchang'd  
 For endless life above.

And tho' it doth not yet appear  
 What heav'nly bliss shall be;  
 Yet this will be its crowning point—  
 To be like HIM we see.

1815.

MISCELLANEOUS.

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BIBLE THE SOURCE OF AGREEMENT AND UNION.

IN proportion as men are brought nearer in their opinions and practices to the word of God, they must necessarily be brought nearer to each other; as lines drawn from the circumference of a circle approximate to each other and to the centre proportionally.

MISCELLANEOUS.

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BIBLE—ITS COLLATERAL BENEFITS.

MANY persons are indebted to the Bible for all the morality they possess, who are yet ignorant of their obligations; as many of the heathens owed their finest sentiments and purest morals to the Jewish Scriptures and the Patriarchal Traditions, notwithstanding that certain moderns are unwilling to admit the source of their wisdom to have been thus divine. An eminent Solicitor once said to me, in excusing himself from attending to a particular business at the moment, " I shall not trouble myself with that now; for, as my Lord Mansfield very justly observed, ' Sufficient to the



day is the evil thereof:’” little suspecting that a greater than Lord Mansfield had supplied him with the quotation he had employed.

MISCELLANEOUS.

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DIVISION OF THE BIBLE INTO CHAPTERS AND VERSES.

THE present division of the Holy Scriptures into chapters originated with Cardinal Caro \*, who lived in the twelfth century. The subdivisions into verses were made in the middle of the sixteenth century, by Robert Stephens.

CROUCH'S *MS. Lectures.*

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HENRY'S COMMENTARY ON THE BIBLE.

“MR. HALL told me, ‘I have often read portions of Matthew Henry, and consulted it; but I have now begun with the first chapter of Genesis, and mean to read it through regularly. I have set myself two chapters every morning, and I anticipate it as a feast: that is the way to read Matthew Henry. I discover new beauties in him every day, that are not obvious when reading detached parts. I would advise you to adopt the same method: you will be quite delighted with it. I have found that the most pious persons of my acquaintance, in the latter period of their lives, have been great readers of Henry. There must be something next to inspiration in him; for as face answers to face, so does the heart of one Christian to another. Scott's Commentary is a good work, but it is not to be compared to Henry: there is not that unction of spirit which there is in Henry.’ ”

*Reminiscences of Rev. ROBERT HALL, of Leicester,*  
by J. GREENE, Esq.

THE pious and learned Mr. Thoresby, the historian of Leeds, who had many years correspondence with Mr. Henry

\* Hugo de Sancto Caro.

before he saw him, and then lived in the highest friendship with him (though of such different sentiments on many points), says, in his Diary, "He has published many tracts of practical divinity; but his Paraphrase upon the Bible is, I think, the best family book that ever I read, all things considered." Vol. II. p. 103.

DR. FAWCETT, in his Diary (published by his son, in a Life of his Father, in 1818), says: "I have been greatly refreshed in reading Mr. Henry's Exposition, the sweetest and most spiritual work I ever consulted."

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THE DOUAY VERSION OF THE BIBLE.

THE Douay Version is the Vulgate with its neck awry.

DR. ADAM CLARKE.

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ENGLISH BIBLE.

It is a consideration which may be very useful to the critical impugnors of the existing version of the Bible, that a multitude of martyrs went to the stake, in our own country, with no better a translation of the English Bible than was then in current use; and although of those who perished, some few were doubtless able to consult the original languages, yet the great majority, of course, knew only their mother tongue with which to confound the Priests of Popery, and to comfort each other. The truth is, that the fundamental verities of Christianity, by which all must live and die in common, are scarcely ever, if at all, dependent upon precise critical accuracy, or affected by the various readings of the learned.

MISCELLANEOUS.

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HEBREW MANUSCRIPTS OF THE BIBLE IN PARIS.

DR. KENNICOTT says that he found in Paris nearly one hundred Hebrew and Samaritan Manuscripts of the Bible;

of which thirty-seven Hebrew and two Samaritan were in the King's Library, twenty-nine Hebrew in that of the Sorbonne, and eight Hebrew and two Samaritan in that of the Pères de l'Oratoire; while in the Library of St. Victoire was a Greek Version of the Old Testament, then above 1000 years old.

May it be hoped that these treasures escaped the ravages of the French Revolution?

DR. KENNICOTT'S *Annual Account of his Collations*, p. 120.  
Oxford, 1770.

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#### MANUSCRIPT AND PRINTED HEBREW BIBLES.

THE older the manuscripts of the Bible are, the more they differ from the modern printed text, and the more they agree with the ancient Versions and the quotations in the New Testament. The oldest printed copies differ greatly from the latest, and agree most with the oldest and best manuscripts. The copy belonging to, and used by Luther was printed in the year 1494, and is now in the Royal Library at Berlin: but the Eton copy is the oldest, having been printed as early as 1487, which is probably the only copy in the world of this edition. It has been collated twice by me with the edition of Van der Hooght.

DR. KENNICOTT'S *Seventh Annual Account of his Collations*, p. 101. Oxford, 1770.

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#### THE BIBLE NO PARTY BOOK.

THE Bible will not submit to any system, however neat, and made to run upon all fours. In the perpetual controversy between Calvinists and Arminians, both sides go beyond the line of simple truth, in order to make their respective systems complete; but the Church of England, agreeably

to Scripture, holds the Calvinistic doctrine of Election, and the Arminian doctrine of General Redemption; as is plain from her explanation of the Creed in the Catechism, where we read, "I learn to believe in God the Son, who hath redeemed me and *all mankind*;" and "in God the Holy Ghost, who sanctifieth me *and all the elect people of God*."

REV. WILLIAM RICHARDSON, of York—*Memoir of his Life and Death.*

[See also the remarkable Preface of the Rev. Charles Simeon's "*Horæ Homileticæ*" to the same point.]

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BIBLE SOCIETY.

You say that the Church will be injured by Dissenters distributing the Bible; but I was once passing by a field where a man was sowing. "Pray, my friend," said I, "what religion are you of?" "What religion!" said the man, "why, what's that to you?"—"Nay, my friend," said I, "I assure you I have a very good reason for asking." "Well, then, what is your good reason?"—"Why, because, if you should happen to be a Quaker, what you are sowing will produce a crop of Quakers; if you are a Baptist, there will be a crop of Baptists; but if you are a Churchman, then there will be a crop of Churchmen." "Why, what a fool you must be," said the man, "not to know that if I am sowing wheat, only wheat will come up." Now I could not help thinking that the man was right: and, applying it to the practice of the Bible Society, I felt that it was not so unsafe as some imagined.

REV. ROWLAND HILL.

This Society is not associated on any religious ground, properly so called. She does not meet for purposes of religious worship, communion, or instruction. She does not



meet to explain, or even to read the Scriptures; but simply to distribute them. The Bible Society is formed for the one exclusive object of promoting a larger circulation of the Bible in the Authorized Version, without note or comment. And this is not, in the correct sense of the word, a *religious*, but a *charitable* object. The Society which proposes to herself this object, is as really a Charitable Society, and as directly instituted for a charitable purpose, as any Society which is formed with the design of alleviating the sorrows or supplying the necessities of mankind. The only difference between the Bible Society and other Charitable Societies consists in the nature and value of the gift which it bestows. While other Charitable Institutions provide for the temporal and bodily wants of mankind, this endeavours to assist them in providing for their souls, by putting into their hands the word of God. Religion, it is true, will be promoted by the gift; but the mere act of conferring the gift is not a religious act: except, indeed, that as all charitable acts, of whatever description, ought to flow from religious motives, so this may and ought to spring from a pious wish of doing good to the souls of others, and be accompanied with a secret desire that it may be productive of spiritual benefits; but, in itself, it is altogether a charitable work.

*Conduct of the Clergy, in supporting the Bible Society, Vindicated.*

By REV. E. COOPER, Rector of Hamstall Ridware, 1818.

It has been objected to this noble Institution that it is universal in its character; that it embraces all, and acknowledges no *caste* in the Christian religion: and it has been insinuated that we ought not to be zealous for Christ's Kingdom, if we must associate, in any degree, with men of all denominations. But surely there is an error in this judgment. We seek the aid of all descriptions of men in

defending our country against the enemy. We love to see men of all ranks shewing their allegiance to the king. Was it ever said to a poor man, "You are not qualified to shew your allegiance to the king: you must not cast your mite into the treasury of your king"? Let every man who opposes this Institution examine his own heart whether he be true in his allegiance to the King of kings. For myself, I hail the present unanimity of hitherto discordant bands as a great event in the Church, and as marking a grand character of Christ's promised Kingdom, "when the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isaiah xi. 6. I consider the extension and unity of the Bible Society as the best pledge of the continuance of the divine mercy to this land: and I doubt not the time will come, when the nation will reckon that Society a greater honour to her, as a Christian people, than any other Institution of which she can boast.

REV. DR. BUCHANAN—*Church Missionary Sermon.*  
London, June 12, 1810.

BISHOP PORTEUS saw that a design of such magnitude, which aimed at nothing less than the dispersion of the Bible over every accessible part of the world, could only be accomplished by men of all religious persuasions; and he looked forward to great results from such a combination of efforts. He entertained the hope that it might operate as a bond of union between contending parties; and that by bringing them together in one point of vast moment, about which there could hardly be a diversity of opinion, it might gradually allay that bitterness of dispute, and put an end to those unhappy divisions which have so long tarnished the credit of the Christian world. Whilst, therefore, he remained

firmly attached to the original Society for Promoting Christian Knowledge, whose exertions, as far as its limited sphere allowed, no one ever held in higher estimation, he gave, at the same time, the sanction of his influence, without scruple, to the new one: and the more he considered its object, and the longer experience he had of the spirit and principles on which it was conducted, the more deeply he was convinced that it merited all the support which the Church of England could give it.

DEAN HODGSON'S *Life of Bishop Porteus*.

It is melancholy, for the sake of the nation, and for their own sakes, that while a very few of our Prelates have felt as Bishop Porteus did, and as Dean Hodgson thus plainly declares they all should, the large majority have not merely refused to patronize or contribute to that invaluable Institution, but that Bishop Tomline of Lincoln, and Bishop Marsh of Peterborough, openly wrote against it. The cause of truth appears to demand that such mistakes (to use no stronger word) should cease to be committed by a Church which is founded on the Bible, and can only continue to find her strength in diffusing that precious volume over a world lying in darkness, and in promulgating the doctrines taught by it.

MISCELLANEOUS.

To object against this particular Society that we have other Societies which have the same object, is to contend that we have other hospitals in a world of disease, other water-companies in a large city, and other fire-engines in a general conflagration.

MISCELLANEOUS.

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## NOTES ON THE SOCIETY.

THE Senators of Rome used to visit a temple, in their road to the Senate House, which was dedicated *Jovi Depositorio*, because they were there supposed—*deponere inimicitias*—to lay down all their feuds and differences before they went into the Senate House to consult of their mutual good.

The Bible Society is this temple to the Christian world.

ROME never looked so great in the eye of the world as when (with Hannibal at her gates) she sent succours to Spain. But what is this to England; who, at the end of a twenty years' war, with mightier enemies than Rome had to contend with, and a foe at her gates more implacable and not less successful than Hannibal, has sent the everlasting Gospel to the suffering nations of the earth?

ARCHIMEDES boasted, that if he had a place on which to erect his engines, he would move the world. The Bible Society is the *fulcrum* on which the various professions of religion may erect an engine which shall move the moral world to a sense of its condition, its danger, and its duties.

THE Bible Society reminds us of the small but increasing tract of land which the angry waters of the flood had quitted. Here, at length, the dove finds rest for the sole of her foot; and here, at last, she plucks the olive branch of peace.

AUXILIARY Societies are the limbs and members of that body whose head is in London; and without the members, what were the head? They are arteries and veins which convey and return from the centre of the system animation and vitality.



THE travelling agent of such a Society reminds us of the journey of the Good Samaritan. He treads in the track of desolating armies; and pours in the oil and wine of Gospel-consolation to the afflicted and bleeding nations of the continent.

THE cause of the Bible Society being of God, it is as little likely to be injured by the weakness of its friends, as by the power of its enemies.

WE have rejoiced in the victories of great commanders, but the bloodless triumphs of this Society shall be heard when the shouts of victory are silenced, and the laurels of the conqueror are withered.

WHO that sees Great Britain still on her throne, amidst the wrecks and fragments of other empires, can fail to see that she is spared for some great purpose; and where is a greater than spreading abroad the knowledge of the Gospel? It is hoped that it may be said to her, in a different sense than it was to Tyre of old, "When thy wares went forth out of the seas, thou filledst many people."

SUCH a Society as the Bible Society is a tower, an ornament, and a protection to any country; and, like the blessed Author of the Book which it disperses, is both a sun for illumination, and a shield for protection.

IT is recommended to Objectors to read the Bible more, and they will cease to argue against its dispersion. It can hardly be consulted without advantage, and whoever is himself profited, will desire the good of others; for it is an axiom of the Scriptures, that he who loveth God, will love his brother also.

MISCELLANEOUS.

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## TRANSLATION OF THE BIBLE.

WHAT can be more available to the saving of souls than to deliver God's book unto God's people, in a tongue which they understand; since of an hidden treasure, and of a fountain that is sealed, there is no profit.

*Preface to the Translation of the English Bible.*

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## BIBLIOMANIA.

BUY good books and read them: the best books are the commonest; and the last editions are always the best, if the editors are not blockheads, for they may profit of the former: but take care not to understand editions and title-pages too well. It always smells of pedantry, and not always of learning. Beware of the *Bibliomania!*

LORD CHESTERFIELD.

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## BONNE DOUBLE BIERRE.

THE old Duke of Northumberland always kept very potent beer. One day after dinner he said to his steward, "Well, Mr. Brown, how do you like my beer?" "Very much, indeed, my Lord Duke; it brings on a delightful muz."

Communicated by MR. CLARK, the late Chamberlain.

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## BIGOTRY.

THE University of Paris in 1380, in some Remonstrances to the Pope, recommended that Greece should no longer be considered as part of Europe *because it was a schismatical country.*

GIFFORD'S *History of France.*

QUEEN MARY, before she came to the throne, told Bishop Ridley, that, for the Reformer's books, as she thanked God she never had, so she never would, read them.

BURNET'S *Reformation*, Vol. II. Book I. p. 175.

## BIOGRAPHER.

After my death, I wish no other herald—  
 No other speaker of my living actions—  
 To keep mine honour from corruption,  
 But such an honest chronicler as Griffith.

SHAKSPEARE—*Henry VIII.* Act 4. Scene 2.

## BIOGRAPHY.

————— I LONG

To hear the story of your life, which must  
 Take the ear strangely.

SHAKSPEARE—*Tempest,* Act 5. Scene 1.

ANY one who may be unacquainted with the Biographical Dictionary of Mr. Alexander Chalmers, should know that it is one of the most valuable works in the language. It was, in fact, the produce of a life; in order to which, Mr. Chalmers had perhaps made the largest and choicest collection of biographical works, in all the European languages, ever put together by one man. Its basis was the old Biographical Dictionary of the booksellers, in twelve (afterwards fifteen) volumes 8vo.; and it was at their instance that he edited it in thirty-two volumes, which, however, should be bound in sixteen. The old work was of such an improper character, independently of its great literary defects, that no father of a family could safely leave it open in his house; while Mr. Chalmers was one of those men

————— “ Who never wrote

One line, which, dying, he would wish to blot.”

He was frequent in his visits to the libraries of the British Museum and of both Universities; at all of which he was greatly esteemed. He once told the narrator that he had

satisfied himself best with his *Life of Mr. Pitt*; and on another occasion he observed, that a great source of our biographical knowledge was, the *Funeral Sermons* peculiar to an earlier age. At the sale of his library by Evans, the collection of these particular records was very large, with an *Index* by himself. On this occasion, also, were sold the materials for a fresh edition of the *Dictionary*, which were understood not to have extended very far into the alphabet. Some mystery has attended the purchase of this additional matter, which the writer has attempted in vain to unravel; and he is therefore unable to say to which of the candidates for public favour, in the two editions now publishing, these addenda of Mr. Chalmers have fallen. It is only to be hoped, by all who knew his religious principles and inflexible probity, that no undue liberties may be taken with a manuscript which it is feared may be esteemed, by the modern caterers for a morbid taste, too honest to ensure an extensive sale; that being the main object to which what is called "the Trade" is chiefly supposed (may it be hoped untruly?) to look. Mr. Chalmers resided, for the largest portion of his life, near the Bank; and was not only a constant attendant at church on the Sabbath, but was scarcely ever absent, for thirty years, at the well-known Tuesday-morning Lecture of the Rev. W. Wilkinson, at the Church of St. Bartholomew by the Exchange, subsequently taken down.

Mr. Chalmers was a scholar, a gentleman, and a Christian, whose modesty was only inferior to his merit. His erudition, as his work required, was considerable, though rather various than profound: he possessed considerable colloquial powers; and his equable temper and unruffled cheerfulness were the delight of all, of whatever age, who had the pleasure of his acquaintance.

MISCELLANEOUS.



MR. WILBERFORCE considered Orton's *Life of Doddridge* one of the best pieces of biography in our language: and Mr. Cornelius Winter observed, that if ever he felt disposed to pride, he took down that work to read.

Communicated by REV. W. JAY.

#### CELEBRATING BIRTH-DAYS.

THE regular recurrence of annual festivals among the same individuals has, as life advances, something in it that is melancholy. We meet, like the survivors of some perilous expedition, wounded and weakened ourselves, and looking through diminished ranks, to think of those who are no more. LOCKHART'S *Life of Sir Walter Scott*, Vol. VII. p. 4.

#### OUR BIRTH-PLACE.

“NESCIO quâ natale solum dulcedine captos

Ducit, et immemores non sinit esse Sui.”

OVID—*Epistole ex Ponto*, Lib. I. Epist. III. l. 35.

#### BISHOP BUTLER.

“BUTLER is in theology, what Bacon is in science. The reigning principle of the latter is, that it is not for man to theorize on the works of God; and of the former, that it is not for man to theorize on the ways of God. Both deferred alike to the certainty of experience, as being paramount to all the plausibilities of hypothesis: and he who attentively studies the writings of these great men will find a marvellous concurrence of principle between a sound philosophy and a sound faith.”—DR. CHALMERS. [Entered in a Greek Testament once belonging to Butler, July 3, 1833.]

BARTLETT'S *Life of Butler*, p. 336.

## A POOR BISHOPRIC.

HENRY VII. made Fisher Bishop of Rochester. He would never exchange that for any other. He said his church was his wife, and he would not part with his wife because she was poor\*.

BISHOP BURNET'S *Abridgement of his History*, B. I. p. 312.

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## THE BITER BIT.

JERRY WHITE, the Chaplain to Cromwell, carried his ambition so far as to think of becoming son-in-law to his Highness, by marrying his daughter, the Lady Frances; and as Jerry had those requisites that generally please the fair sex, he won the affections of the young lady: but as nothing of this sort could happen without the knowledge of the watchful father, who had his spies in every place, and about every person, it soon reached his ears. There were as weighty reasons for rejecting Jerry, as there had been for dismissing His Majesty Charles II., who had been proposed by the Earl of Orrery as a husband. Oliver therefore ordered the informer to observe and watch them narrowly; and promised, that upon substantial proof of the truth of what he had declared, he should be as amply rewarded as Jerry severely punished. It was not long before the informer acquainted his Highness that the Chaplain was then with the lady; and upon hastening to his daughter's apartment, he discovered the unfortunate Jerry upon his knees, kissing her Ladyship's hand: seeing which, he hastily exclaimed, "What is the meaning of this posture before my daughter Frances?"

\* He was divorced from this wife by Henry VIII., who beheaded him and Sir Thomas More for only acting consistently in denying the supremacy; that is, in preferring their allegiance to the Pope to that of the King, without which they could not have been true Papists. [*Editor.*]

The Chaplain, with great presence of mind, replied, "May it please your Highness, I have a long time courted that young gentlewoman there, my lady's woman, and cannot prevail: I was therefore humbly praying her Ladyship to intercede for me." Oliver, turning to the waiting-woman, said, "What is the meaning of this? He is my friend, and I expect you should treat him as such:" who, desiring nothing more, replied, with a low courtesy, "If Mr. White intends me that honour, I shall not oppose him." Upon which Oliver said, "We'll call Goodwin: this business shall be done presently, before I go out of the room." Jerry could not retreat. Goodwin came, and they were instantly married, the bride, at the same time, receiving £500 from the Protector.

Mr. Jerry White lived with this wife (not of his choice) more than fifty years. Oldmixon says he knew both him and Mrs. White, and heard the story told when they were present; at which time Mrs. White acknowledged "there was something in it."

BANKS'S *Critical Review of the Life of Cromwell.*

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BLACK-LETTER BOOKS.

AUTHORS, like coins, grow dear as they grow old:  
It is the rust we value, not the gold.

POPE—*Imitation of Horace.*

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SIR JAMES BLAND BURGESS.

PŌËTIS jam lætamur tribus—  
Petro Pindar, Pye, et Pybus:  
Et si alium quærere pergis,  
Adde his, Sir James Bland Burgess.

MISCELLANEOUS.

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## BLENHEIM, AND OTHER SHOW-HOUSES.

Atria longa patent ; sed nec cœnantibus usquam  
Nec somno locus est : quàm benè non habites.

MARTIAL.

“SEE, Sir ; see here’s the grand approach !  
This way is for his Grace’s coach :  
There lies the bridge, and here’s the clock ;  
Observe the lion and the cock,  
The spacious court, the colonnade,  
And mark how wide the hall is made !  
The chimnies are so well design’d,  
They never smoke in any wind :  
This gallery’s contriv’d for walking,  
The windows, to retire and talk in ;  
The council-chamber for debate,  
And all the rest are rooms of state.”  
“Thanks, Sir !” cry’d I ; “ ’tis very fine ;  
But where d’ye sleep, and where d’ye dine ?  
I find, by all you have been telling,  
This is a house, but not a dwelling.”

DR. KING.

## BLINDMAN’S BUFF.

IN *Walker’s History of Independency* (1660) this game is spelt “Blindman’s *bough*,” which suggests the probability that the parties who were to be caught, originally tendered the blinded person a *bough*, of which he was to possess himself in order to his freedom, and that the ancient orthography became corrupted to “buff.” The buff-leather coat or doublet formerly worn under armour affords no solution, as connected with this sport ; nor does the Dictionary of the French Academy, or that of Menage, throw any light upon the singular phrase of *Colin-maillard*, by which the French designate the game.

MISCELLANEOUS.



## THE ART OF BLOTING.

POETS lose half the fame they would have got  
Were it but known what they discreetly blot. POPE.

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## BLUE-STOCKING RIVALRY.

N'EST-CE pas assez que les femmes soient jalouses en amour?  
faut-il encore qu'elles le soient en belles-lettres?

VOLTAIRE—*Vie de Des Houlières.*

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## BLUSHES.

THE heart's meteors tilting in the face.

SHAKESPEARE—*Comedy of Errors*, Act 4. Scene 2.

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## BOASTING.

To such as, boasting, shew their scars,  
A mock is due. —————

SHAKESPEARE—*Troilus and Cressida*, Act 4. Scene 5.

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## BONHOMMIE.

——— BONUS sane vicinus; amabilis hospes;

Comis in uxorem. HOR. *Epist.* Book II. 2.

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## LITERARY BON MOT.

“ANDREW MILLAR sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of his Dictionary, and thanks God he has done with him.”

“Samuel Johnson returns his compliments to Mr. Andrew Millar, and is glad to find that he has the grace to thank God for any thing.” BOSWELL.

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## POLITICAL BON MOT.

Mr. F., inveighing in the Court of Common Council against Mr. Pitt, after his death, said, “He had been called the heaven-born Minister, and he only hoped that he had

ever got to heaven." To which Mr. D. said, across the Court, "Oh yes; you may depend upon it, you will never see him any more."

MISCELLANEOUS.

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BON MOT OF KING GEORGE II.

IN the Rebellion of 1745, Mr. Thornton, a Yorkshire gentleman, raised, at his own expense, a troop of horse; and though but newly married to a beautiful young woman, headed it himself, and joined the king's army. After the king's success at Culloden, he went to Court with his lady; where, being seen by the king, who had noticed Mrs. Thornton, he was thus accosted by the monarch: "Mr. Thornton, I have been told of the services you have rendered to your country, and your attachment to me and my family, and have held myself greatly obliged to you for both; but I was never able to estimate the extent of my obligations till now that I see the lady whom you left behind you."

SIR JOHN HAWKINS'S *Life of Dr. Johnson*, p. 460.

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BON VIVANT.

HE was a man, frank and generous, and loved to employ health whilst he had it, without making too much reflection upon what was to follow; and so, when he was well, denied himself nothing of what he had a mind to eat or drink; which gave him a body full of humours, and made his fits of the gout as frequent and violent as most I have known. When they came, he bore them as he could, and forgot them as soon as they were past, till a new remembrance.

SIR WILLIAM TEMPLE—*Cure of the Gout*, p. 254.

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BOOKS.

HERE is the best solitary company in the world, and in this particular chiefly excelling any other, that in my study I am sure to converse with none but wise men; but abroad

it is impossible for me to avoid the society of fools. What an advantage have I, by this good fellowship, that, besides the help which I receive from hence, in reference to my life after this life, I can enjoy the life of so many ages before I lived!—that I can be acquainted with the passages of three or four thousand years ago, as if they were the weekly occurrences! Here, without travelling so far as Endor, I can call up the ablest spirits of those times, the learnedest philosophers, the wisest counsellors, the greatest generals, and make them serviceable to me. I can make bold with the best jewels they have in their treasury, with the same freedom that the Israelites borrowed of the Egyptians, and, without suspicion of felony, make use of them as mine own. I can here, without trespassing, go into their vineyards, and not only eat my fill of their grapes for my pleasure, but put up as much as I will in my vessel, and store it up for my profit and advantage. How doth this prospect at once set off the goodness of God to me, and discover mine own weakness! His goodness in providing these helps for the improvement of mine understanding, and my weakness in needing them! What a pitiful, simple creature am I, that cannot live to any purpose, without the help of so many other men's brains! Lord, let this be the first lesson that I learn from these silent counsellors—to know my own ignorance. Other knowledge puffeth up: this edifieth. It was a scoffing and unhandsome speech in Festus to Paul, that “much learning made him mad:” but it was seriously and sadly said, by the Prophet Jeremy, that every man (every idolatrous, wicked man) is foolish, or brutish (which is mad almost), by his own knowledge. It is possible for a man to know so much, that at last, by overvaluing his knowledge, he may come to know nothing as he ought to know: and we have an unhappy proof of this in the example of our first parents; who, out of

a fond desire to know more than came to their share, transgressed, and thereby brought themselves to that pass that they knew only their own shame, and were ashamed of their own knowledge. Whilst others please themselves in high notions and speculations, it shall be my study to follow the Apostle's rule, and to be wise unto sobriety.

But we have a generation of people in the world that are so far from putting themselves upon the hazard of knowing too much, that they affect a kind of Socratical knowledge (though it be the clear contrary way)—a knowledge of knowing nothing. They hate learning, and wisdom, and understanding, with that perfect hatred, that if one could fancy such things to be in Paradise, one would think (if I may speak it, as I mean it, without profaneness) that the devil could not tempt them to come near the tree of knowledge. I cannot say these are in a state of innocency; but I am sure they are in a state of simplicity. But among those few persons (especially those of quality) that pretend to look after books, how many are there that affect rather to look upon them, than in them? Some covet to have libraries in their houses, as ladies desire to have cupboards of plate in their chambers—only for show; as if they were only to furnish their rooms, and not their minds. If the only having of store of books were sufficient to improve a man, the Stationers would have the advantage of all others; but certainly books were made for use, and not for ostentation. In vain do they boast of full libraries that are contented to live with empty heads.

In opposition to these extremes, I meet with another sort of people that delight themselves in reading, but it is in such a desultory way—running from one book to another, as birds skip from one bough to another, without design,\*—that it is no

\* "Bird-witted."—LORD BACON. [*Editor.*]



marvel if they get nothing but their labour for their pains, when they seek nothing but change and diversion. They that ride post can observe but little. It is in reading, as it is in making many books;—there may be a pleasing distraction in it, but little or no profit. I would therefore do in this as merchants use to do in their trading; who, in a coasting way, put in at several ports, and take in what commodities they afford, but settle their factories in those places only which are of special note: I would, by-the-bye, allow myself a traffic with sundry authors, as I happen to light upon them, for my recreation; and I would make the best advantage that I could of them: but I would fix my study upon those only that are of most importance to fit me for action, which is the true end of all learning, and for the service of God, which is the true end of all action. Lord, teach me so to study other men's works as not to neglect mine own; and so to study thy word, which is thy work, that it may be “a lamp unto my feet, and a light unto my path”—my candle to work by. Take me off from the curiosity of knowing only to know; from the vanity of knowing only to be known; and from the folly of pretending to know more than I do know: and let it be my wisdom to study to know Thee, who art life eternal. Write thy law in my heart, and I shall be the best book here.—SIR WILLIAM WALLER, the Parliamentary General—*Meditation upon the Contentment I have in my Books and Study.* DIVINE MEDITATIONS. [London, 1680.]

ST. PAUL himself, although inspired, found as much want of his books, as of his cloak in winter. [2 Tim. iv. 13.]

*Funeral Sermon on Mr. Bayning, of Sudbury,*  
by MR. WILLAN, 1630.

“The cloak that I left at Troas bring with thee, but

especially the parchments." If, as some commentators think, the parchments were his own manuscripts, used to aid his memory, the above remark is much strengthened. The author of the "Pursuits of Literature" thinks the parchments were the evidences of St. Paul's Roman citizenship.

MISCELLANEOUS.

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BORROWED BOOKS.

VALESIIUS used to say he learned more from *borrowed* books than from his own; because, not having the same opportunity of reviewing them, he read them with more care.

BISHOP HORNE'S *Essays and Thoughts*.

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BOOK BORROWERS.

SIR WALTER SCOTT said he did not know what sort of arithmeticians some of his friends might be, but he was sure they were good *book-keepers*.

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ELEGANT BOOK-BINDING.

—— SOSIORUM pumice mundus.

HOR. *Epist.* Book I. 20.

THAT book, in many's eyes doth share the glory,  
That in gold clasps locks in the golden story.

SHAKSPEARE—*Romeo and Juliet*, Act 1. Scene 3.

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A LARGE-SIZED BOOK IMPOSES ON COMMON UNDERSTANDING.

THE form and magnitude of a quarto imposes upon the mind; and men who are unequal to the labour of discussing an intricate argument, or wish to avoid it, are willing enough to suppose that much has been proved, because much has been said.

JUNIUS—*Letter* 20.

## LENDING BOOKS.

LEND thee my lanthorn, quotha ?

Marry ! \* I'll see thee hang'd first.

SHAKSPEARE—*Henry IV.* First Part. Act 2. Scene 1.

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## BUYING BOOKS.

YOUNG men should not be discouraged from buying books : much may depend upon it. It is said of Whiston, that the accidental purchase of Tacquet's own Euclid at an auction, first occasioned his application to mathematical studies.

*Biographical Dictionary*, Art. "WHISTON."

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## A "NON-SEQUITUR" BOOK.

BROWNE WILLIS wrote in a book which his wife had had the temerity to publish, "All the connection in this book is owing to the binder."

*Apology for Cathedral Service*, p. 39.

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## REASON FOR A MAN'S SELLING HIS BOOKS.

I WAS always of a communicative disposition, and thought it a pity to keep so much knowledge to myself. SHERIDAN.

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## HOW TO SELL A BOOK.

LA MOTHE LE VAYER's bookseller complaining that a book of his did not sell, "I have a secret," said the author, "to quicken the sale:" and he procured an order from Government for its suppression, which was the means of selling the whole edition !

CHALMERS'S *Biographical Dictionary*.

\* The corruption of "By Saint Mary !" [Editor.]

## A BOOK THAT HAS NO SALE.

PAUCIS ostendi gemis, et communia laudas.

HOR. *Epist.* Book I. 20.

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## BOOK OF TEMPORARY INTEREST.

Carus eris Romæ, donec te deserat ætas.

Contrectatus ubi manibus sordescere vulgi

Cæperis; aut tineas pasces taciturnus inertes;

Aut fugies Uticam.

HOR. *Epist.* Book I. 20.

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## BOOKS OF TEMPORARY AND PERMANENT INTEREST.

LES livres sur les affaires du tems meurent avec les affaires; les ouvrages d'une utilité générale subsistent.

VOLTAIRE—*Siècle de Louis XIV.*

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## PICTURE BOOKS.

IN which the pictures for the page atone.

MISCELLANEOUS.

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## BOOK WORMS.

SMALL have continual plodders ever won

Save base authority from others' books.

SHAKSPEARE—*Love's Labour Lost*, Act 1. Scene 1.

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## A WORTHLESS BOOK.

[LOQUITUR LIBER.]

DEFERAR in vicum vendentem thus, et odores

Et piper, et quicquid chartis amicitur ineptis.

HOR. *Epist.* Book II. 1.

— Quos et præsens et postera respuat ætas.

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IBID



## BOOT.

It is curious to follow the combinations into which this English monosyllable has entered. Dr. Johnson, after first going to the Armoric and Welch languages, and afterwards to the Saxon, Dutch, and Italian, for its origin, rests on the French word "*botte*"; but the shorter words *bout* or *but* are, in fact, the root of its multiplied ramifications, as may easily be shewn. Thus, from *bout*, "the *end*," we have *boot*, or the *end* of the male dress. The transverse seat in the state carriages of the Lord Mayor and Speaker (equally found in Queen Elizabeth's) is called the *boots*; because, at its *bouts*, or *ends*, once sat the officers in attendance on royalty, back to back; and to this hour, are found the City sword-bearer and mace-bearer in the same position\*. Thus, "*to boot*," which Dr. Johnson supposes to be, in Saxon, "recompence," "repentance," or "expiatory fine," has, for its original idea, those particular *ends* of actions: and so "It *boots*," or "What *boots* it?" is no other than "the *end* which a thing has," or "What *end* has it?" So, *booty* is the *end* or issue of public conflict or private plunder. "*Bootless*," or "useless," is that which misses its *end*. "To *boot*," is something added to what before purported to be an *end*. "With all appliances and means *to boot*," *i. e.* with other means, in order to the desired *end*—of procuring sleep. The English word "*bout*" is pure French; and when its sense of *end* is applied to the fuller explanations given by Johnson, this will more clearly

\* It is recorded by Sully, that the assassin of Henry IV. thrust his arm behind one of the noblemen *on the boots*, in order to strike the unfortunate king; with which corresponds Howell's account, in his *Familiar Letters*, p. 41: "Ravaillac put his foot on one of the wheels of the coach, and, with a long knife, stretched himself over their shoulders who were in *the boot* of the coach; and so reached the king." And again: "The Infanta sat in *the boot*, with a blue riband about her arm, of purpose that the prince (afterwards Charles I.) might distinguish her."—*Ibid.* p. 132. [*Editor.*]

appear. Thus he says "a bout" means "a turn; or as much of an action as is performed at one time, without interruption:" and what is this but to say, that it is "that part of an action which is carried on without interruption to its *end*?" Or, as he further adds, "a single part of any action carried on by successive intervals;" each interval having, of course, an *end*, as it had a beginning, though not the end of the entire action. The English word "about," is also pure French. Thus "venir *a bout* d'une chose," is to come to the *end* of a thing, or to *accomplish* it. Menage derives the French *bout* itself from *bod*, a Celtic word, signifying the *bottom* and the *end*; and he says the German *boden*, the Swedish *boten*, and the English *bottom*, all own this common origin. We cannot wonder, after this, that the French word *bouteille*, "bottle," is a mere compound of *bout*, the *bottom* or *end* on which it stands; or that our word *bottom* should equally own the French *bout* for its origin; of which word, accordingly, one sense given by Dr. Johnson is, "the *lowest* part of any thing," that is, the *end* or *bout*: while another is "the *deepest* part" (again *bout*). Upon the same principle, Dr. Johnson supplies the words "bound," "limit," and "extent," as all so many synonymes for "*bout*," or *end*. From the French "*but*," we obviously derive our *butt*, the *end* at which the arrows were directed; and thus *Newington Butts* is the place where archery was practised, from the *butts*, or targets, there placed. So the guest who is the *butt* of a company is he who is the *end* of their ridicule. If we look at Johnson's other senses of *butt*, we find first "the blow of a horned animal," which is clearly a blow directed to a specific *end*; and, secondly, "a stroke given in fencing;" namely, the *hit* which finds its *end* in the person who is aimed at. Thus the *butt* (or vessel so called) is a vessel which stands on either *end* or *bottom*. Our word

*button*, and the French *bouton*, are alike derivatives of *bout* or *end*; namely, the end of the wrist-band, which requires this fastening; and thence used for other parts of the dress. In like manner, the French word *but*, and the English *but*, signifying, in each case, a *boundary*, is simply the *end* of any thing so bounded; and so Dr. Johnson understands both: as also the English word *but* [in sea language], which he says is "the *end* of a plank joined to another." So *but-end* (though a strange compound) is the reduplicative expression of the same idea; as *the but-end of a gun*. Thus *the butteris*, or instrument for paring the foot, or cutting the hoof of a horse, seems alike connected with the idea of the *end* of the animal; while the *buttery* is simply the room found at *the end* (*bout*) of the eating-hall in colleges or mansions; as *buttock*, or rump, is the part found at the *end* of animals; and *buttrass*, a prop, is an *end-tressel* or supporter. If any of these etymologies should startle, at first sight, let them not be rejected, on that account, without consideration.

MISCELLANEOUS.

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 BOILEAU.

AN interval of ages passed, dark and barbarous. The power of satire, in its full and legitimate strength, was never again felt till the reign of Louis the Fourteenth of France. Then appeared a poet, second to none of his predecessors. A philosopher without being wordy, the friend of sense and of virtue, a gentleman in principle, independent in spirit, and fearless of enemies, however powerful from their malignity, or formidable from their rank. This extraordinary man was Boileau. If I am not deceived, there is something in all his compositions so finished, so removed from conceit and forced thought; such an ardent zeal for propriety in sentiment and in expression; such a sense of

the dignity of the human character when undebased; such a hatred of hypocrisy; such a love of purity; such an abhorrence of all profaneness and indecency, and even of indelicacy; that I am not able to name a man whose works, as a poet and a critic, may be read and studied with equal advantage. Even his compliments, though rather lofty, to Louis the Fourteenth, are all conceived in the language of a gentleman and a man of genius, who feels that he is conferring honour, not receiving it.\* The majesty of the French monarch, in that cultivated age, was surely as worthy of homage as the deity of the Roman Augustus. To read the works of Boileau with full advantage, some accuracy of knowledge, and some insight into the delicacy of the ancient French language are required. It is also necessary to have a perception of the peculiar cast of the French poetry, and of the construction of the verse. An allowance must be made for the language itself, which is not poetical as contradistinguished to prose, but forcible, terse, and well adapted to the condensation of satirical expression. As a writer, I think him original. What he has borrowed, he almost seems to have restored to its proper place. He alternately assumes the characters of the three great Romans.† He maintains an honourable contest for the mastery: equal to either of them, taken singly; and, in the merit of composition, sometimes their superior. He is their true and lawful brother. There is a fraternal league between them, which no friend to good literature, good poetry, and good manners, will ever suffer to be broken.

*Pursuits of Literature.* [Introduction.]

\* "Les grands se font honneur, dès-lors qu'ils nous font grace."

LA FONTAINE. [Editor.]

† Horace, Juvenal, and Persius.



## A GREAT BORE.

————— Oh! he's as tedious  
 As is a tired horse; a railing wife:  
 Worse than a smoky house. I had rather live  
 With cheese and garlick, in a windmill, far,  
 Than feed on cates, and have him talk to me,  
 In any summer-house in Christendom.

SHAKSPEARE—*Henry IV.* First Part. Act. 3. Scene 1.

## BOTANIST.

DESUDABIT Botanicus verus, amabilem augendo scientiam.

LINNEUS.

## BOXING.

THE boxes which govern the world are thought to be the cartridge-box, the ballotting-box, the jury-box, and the band-box.

MISCELLANEOUS.

## THE BRAGGART.

FOR it comes to pass oft, that a terrible oath, with a swaggering accent sharply twang'd off, gives manhood more approbation than ever proof itself would have earn'd him.

SHAKSPEARE—*Twelfth Night*, Act 3. Scene 4.

## BRASS AT BATTLE.

OF the brasses in Battle Church, the following is eminently worthy of preservation:—

“Hic jacet Johannes Wythines, in prænobili civitate Cestriæ natus, et in Academiæ Oxon: educatus; ibique Æneinasi Collegii Socius, Sacræ Theologiæ Doctor, Academiæ que Oxon: prædictæ Vice Cancellarius, hujusque Ecclesiæ de Battel XLII. annos Decanus; qui Obiit XVIII. die Martii, anno ætatis suæ 84, et salutis humanæ 1615.”

“ Vixi dum volui, volui dum Christe volebas,  
 Nec mihi vita brevis, nec mihi longa fuit.  
 Vivo tibi, morior que tibi, tibi Christe resurgam ;  
 Mortuus, et vivus, sum maneoque tuus.”

Which may be rendered—

“ Thy will, O Christ, my term of life decreed.  
 Nor would I, if I might, that term exceed.  
 To thee I live and die, for thou art mine ;  
 And dead or living, I am ever thine.”\* MISCELLANEOUS.

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BRAWLS.

————— WHAT’S the matter,  
 That you unlace your reputation thus,  
 And spend your rich opinion for the name  
 Of a night brawler ?

SHAKSPEARE—*Othello*, Act 2. Scene 3.

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BREAKING THE ICE.

I MADE acquaintance, on this journey (from New York to Philadelphia), with a mild and modest young Quaker, who opened the discourse by informing me, in a grave whisper, that his grandfather was the inventor of cold-drawn castor-oil. I mention the circumstance here, thinking it probable that this is the first occasion on which the valuable medicine in question was ever used as a conversational aperient.

*American Notes*, by C. DICKENS, Vol. I. p. 234.

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WHAT’S BRED IN THE BONE WILL NEVER OUT OF THE FLESH.

[*Old Proverb.*]

THOUGH we are justices, and doctors, and churchmen,  
 Master Page, we have some salt of our youth in us.

SHAKSPEARE—*Merry Wives of Windsor*, Act 2. Scene 1.

\* I have sought in vain to obtain any particulars of this Divine. [*Editor.*]

NATURAM expellas furcâ, tamen usque recurret.

HOR. *Epist.* Book I. 10.

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THE BEST BREEDING NOT ALWAYS FOUND AMONG THE BEST BRED.

————— COURTESY,

Which oft is sooner found in lowly sheds,  
 With smoky rafters, than in tap'stry halls  
 And courts of princes, where it first was nam'd,  
 And still is most pretended. MILTON—*Comus.*

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GOOD BREEDING.

IL me semble que l'esprit de politesse est une certaine attention à faire que, par nos paroles et par nos manières, les autres soient contents de nous, et d'eux-mêmes.

LA BRUYÈRE—*De la Société et de la Conversation.*

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BREVITY OFTEN OBSCURITY.

————— BREVIS esse laboro

Obscurus fio. HOR. *De Arte Poetica.*

“I aim at brevity, and grow obscure.”

MISCELLANEOUS.

“J'évite d'être long, et je deviens obscur.”

BOILEAU—*Art Poétique.*

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BRIBERY.

IN the corrupted currents of this world,  
 Offence's gilded hand may shove by justice:  
 And oft 'tis seen the wicked prize itself  
 Buys out the law.

SHAKSPEARE—*Hamlet*, Act 3. Scene 3.

## STRAW FOR BRICKS.

SIR JOHN CHARDIN told Mr. Evelyn that the straw which the Israelites required of the Egyptians was not, as with us, to burn, or to cover the rows of bricks with, but, being chopped small, to mix with the clay, which, being dried in the sun (not baked in furnaces), would otherwise separate.

EVELYN'S *Diary*, Edited by BRAY, Vol. I. p. 523.

## LINES ADDRESSED TO A BRIDE ON QUITTING HOME.

THE wish we check that would have kept you here,  
And substitute another in its place:

'May twice the good achiev'd in virgin life  
Be elsewhere found, with double store of grace!'

Then who shall wish the plighted vow recall'd?  
Or grieve the loss of "single blessedness?"  
If *two* may shine where *one* gave light before,  
Who, for the greater good, would choose the less?

Go, then! attended by our hopes and prayers,  
Look upward, as in mutual faith you live;  
Assur'd the Bridegroom of His waiting Church,  
To all, that humbly seek, will surely give.

Nor will you deem the promise out of date,  
Long since recorded by Infinity;  
But act upon the truth which it declares—  
'Them will I honour still that honour me.'

Thus passing onward through this changing scene,  
May each a blessing to the other prove!  
Till, ripe in years, and rich in holiness,  
You change an earthly for a heav'nly love.

MISCELLANEOUS.



## ON THE ARMS OF BRIDEWELL HOSPITAL.

THE lily, rose, and dagger show,  
 More aptly than a rhyme,  
 How sharp the thorns that lurk below  
 The flowery paths of crime.

Or,

THE cage of such as rake and thief,  
 For arms the rose and lily bears ;  
 Yet lest those emblems should deceive,  
 A dagger underneath appears. MISCELLANEOUS.

## TWO LEARNED BROTHERS SWORN FRIENDS.

FRATER erat Romæ consulti rhetor, ut alter  
 Alterius sermone meros audiret honores.

HOR. *Epist.* II. 2.

## LORD BROUGHAM.

THE wits translate Lord Brougham's motto, "Pro rege, lege, grege," as follows : "Pro," *Instead of* "Rege," *the King*, "lege," *read*, "grege," *the people*. MISCELLANEOUS.

ON LORD BROUGHAM'S DEFENCE, IN THE UPPER HOUSE, OF SIR JAMES GRAHAM, WHO HAD APPLIED THE PHRASE OF "A JACK CADE MEASURE" TO LORD ASHLEY'S MOTION FOR LIMITING FACTORY LABOUR TO TEN HOURS A-DAY.

"HANG all the lawyers," cried Jack Cade,  
 And no Jack Ketch appear'd ;  
 But should the cry be now obey'd,  
 Sure Brougham would not be spar'd.

Or,

A RESTLESS lawyer, out of place,  
Offers advice unsought ;  
While none could get his judgment once,  
Except as dearly bought.

No hanging matter this, I own,  
As things are manag'd now ;  
Or else Jack Cade might lawyers hang,  
And Brougham come first, I trow.

MISCELLANEOUS.

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BRUTUS NO OBJECT OF IMITATION.

THERE is in England a race of men who speciously miscall their rancour, malice, and hatred of all happier and higher than themselves, gallantry of mind, disdain of servitude, and passion for the public good ; and, thus qualified with ill, set up for faction. But it is to be hoped that these men only run round till they are giddy ; and, when all things turn too, fancy themselves authors of the motion around them, and so take their vertigo for their force : for sure they have a futile pretence to a good public spirit, who have an ill private one.

STEELE'S *Christian Hero*, p. 19.

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DEATH OF THE DUKE OF BUCKINGHAM, THE PROFLIGATE MINISTER  
OF THE MORE PROFLIGATE CHARLES II.

In the worst inn's worst room, with mat half hung,  
The floor of plaster, and the walls of dung ;  
On once a flock bed, but repair'd with straw,  
With tape-ty'd curtains never meant to draw ;  
The George and Garter dangling from that bed,  
Where tawdry yellow strove with dirty red ;  
Great Villiers lies ! alas, how chang'd from him  
That life of pleasure and that soul of whim !

Gallant and gay in Cliveden's proud alcove,  
 The bow'r of wanton Shrewsbury and love ;  
 Or just as gay, at council, in a ring  
 Of mimic statesmen and their merry King.  
 No wit to flatter left, of all that store ;  
 No fool to laugh at, which he valued more :  
 There, victor of his health, of fortune, friends,  
 And fame, this lord of useless thousands ends.      POPE.  
 [The Duke died April 16, 1688, at Kirkby Moorside.]

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 BUCKINGHAM HOUSE.

"Sic siti lætantur Lares" was the motto of old Buckingham House. One being expert at a translation rendered it, "This is the house that Jack built." [John Duke of Buckingham.]

MISCELLANEOUS.

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 IN BUFF.

THE phrase of "all in buff," as now designating nudity, arose from a buff doublet being formerly worn under armour ; and was first applied to denote the absence of armour, and thence, afterwards, to describe the absence of ordinary clothing.—See Lord Brook's buff doublet, in which he was killed, yet preserved at Warwick Castle.

MISCELLANEOUS.

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 A BUMPER.

WHEN Popery had sway in England, they usually drank the Pope's health in a full glass after dinner: "au bon père;" whence the word *bumper*.

DR. COCCHI—*Spence's Anecdotes*, p. 104.

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 BUONAPARTE.

VIR neque dicendus, neque silendus, sine curâ—aliquando fortunâ, semper animo maximus.

VELLEIUS PATERCULUS, Lib. IV. c. 18.

BUONAPARTE was certainly, as Sir John Carr called him, "a splendid scoundrel;" but he was a scoundrel still. If he had given a Scriptural Religion to France, after she had renounced her own anti-christian apostacy, he would have immortalized himself; but he knew nothing of it himself, and therefore had it not to give. "The Truth," as the Revelation of heaven is emphatically called, had never made him free; and he had no idea of its power to impart spiritual, mental, or corporeal liberty to others. His own unbelief did nothing to mitigate, but rather aggravated, the evils of that modification of infidelity which he found in the national creed.\* "The child and champion of Jacobinism," (as Mr. Pitt called him,) he was at once the idol and scourge of a people, whom, in rescuing from a sanguinary revolution, he enslaved by a not less sanguinary despotism. His character presents scarcely any redeeming qualities; for although he was not without such a portion of extravasated talent as enabled him to retain a blood-bought throne for a season, by the effusion of more blood still, his memory will eventually be loathed, even among the idolaters who deified their own vanity by awarding him a public funeral. With no patrician blood in his veins, and without the education of a prince to fit him for the throne he had usurped, his unprecedented triumphs were only the result of the divine counsels for the punishment of the corrupted religion of his own and of surrounding countries; and when he had accomplished the purposes of Providence, he was thrown aside like an useless broom, and perished ignominiously upon a foreign soil, the lawful prisoner of that very nation which he had never ceased to execrate, and which he had long been pledged to exterminate from the face of the earth.

MISCELLANEOUS.

\* It is a remarkable and cheering fact, that the *Colporteurs* or Bible Readers are now quietly effecting, throughout France, a complete reformation of the Anti-Scriptural Religion of that interesting people.—[*Editor.*]



God can make a straight line with a crooked stick.

GURNALL'S *Christian Armour*.

JEHU seems to have resembled Buonaparte in dispensing the judgments of God, without possessing His favour, which is rather the character of a slave than of a servant. (See 2 Kings, chap. x.) His destruction of the house of Ahab, and of the worshippers of Baal, while "he took no heed to walk in the law of the Lord, and departed not from the sins of Jeroboam," appears to bear a close affinity to Buonaparte's instrumentality in destroying the corrupted Governments and Religions of Europe, without being himself a servant of God in any other way than ministerially. Thus the Almighty says of Cyrus, "I have called thee by name, though thou hast not known me."

MISCELLANEOUS.

It was supposed by many, that Buonaparte never had a real intention to invade England, and that all his demonstrations to that effect were feints to cover other designs. Indeed, the opponents of Mr. Pitt's Government, in particular, affected to believe that his whole volunteer system, and voluntary contribution, &c., were so many designs of the alarmists for propping up the Government of the day. There is, however, a medal, which could only have been executed under Buonaparte's immediate orders, designed by Denon and executed by Jeuffroy, which proves that he not only intended the invasion, but, with his usual confidence in his fortune, considered himself sure of success. On one side appears his laureated bust; and on the reverse, Hercules rising and strangling a figure, half man and half fish, bearing the inscription, "Descente en Angleterre;" and, below, the remarkable words, "*Frappée à Londres en 1804.*" There is also another medal with the same device, cast in 1806, by Droz,

inscribed "Toto divisos orbe Britannos." Each is given in the *Medallic History of Napoleon*, p. 46. [London, 1819]; and the presumption evinced by them, reminds us of the Proclamations printed by Buonaparte before the Battle of Waterloo, and dated from the Palace at Brussels, where they were intended to be issued, after the success which he had the temerity to anticipate. "L'homme propose, et Dieu dispose."

MISCELLANEOUS.

MONSTRUM horribile celeritatis et vigilantiã.

CICERO [of Cæsar]—*Epist. ad Atticum*.

THE beginning of 1814 brought to a crisis a state of things, that, by analogy, might challenge belief for the most improbable legends of other times;—a state of things in which history seemed to make a mockery of fiction, by giving events to the world, and assorting destinies to mankind, that imagination would have feared to create, and that good taste would have resisted, as a mass of wonders fit only for the wand of the magician, when waved in the fancied precincts of chivalrous romance;—all brought to bear by the unimaginable manœuvre of the starting of an unknown individual from Corsica to Paris; who, in the course of a few years, without any native influence, or interest, or means whatever, but of his own devising, made kings over foreign dominions of three of his brothers; a queen of one of his sisters; a cardinal of an uncle; took a daughter of the Cæsars for his wife; proclaimed his infant son, King of Rome; and ordered the Pope to Paris to consecrate and crown him an Emperor.

MISS BURNEY'S *Memoirs of Dr. Burney*, Vol. III. p. 422.

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## PUN ON BONAPARTE THE CORSICAN.

IL ne reste à la France de l'arbre de la Liberté que *l'ecorce*  
 [le Corse.] MOREAU.

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## BONAPARTE'S MASSACRE IN EGYPT.

FOR an account of the horrible massacre of 3800 prisoners (part of the garrison of Jaffa) in cold blood, and of 580 French soldiers by poison at Jaffa, as well as a number of French and Copts, by strangling, at Rosetta, under the express orders of Buonaparte, see the History of the British Expedition to Egypt, by Lieut.-Col. R. T. Wilson, p. 72, and the Preface, p. 13, justifying the necessity of giving such truths to the world. MISCELLANEOUS.

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## BUONAPARTE IN RUSSIA.

THE following lines, written a century before the overthrow of Buonaparte in Russia, appear to describe the divine judgments which occurred in that remarkable interposition of Providence :—

Fly to the polar world, my song,  
 And mourn the strangers there, (a wretched throng!)  
 Seized and bound in rigid chains,  
 A troop of statues on the Russian plains,  
 And *life stands frozen in the purple veins.*  
 Atheist, forbear! no more blaspheme:  
 God has a thousand terrors in his name,  
 A thousand armies at command,  
 Waiting the signal of his hand,  
 And *magazines of frost, and magazines of flame.*  
 Dress thee in steel to meet his wrath;  
 His *sharp artillery* from the North  
 Shall *pierce thee to the soul, and shake thy mortal frame.*

Sublime on *winter's rugged wings*,  
 He rides in arms along the sky,  
 And scatters fate on swains and kings,  
 And flocks, and herds, and nations, die :  
 While impious lips, *profanely bold*,  
 Grow pale, and, *quiv'ring at his dreadful cold*,  
 Give their own blasphemies the lie.

WATTS'S *Lyrics*.

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PUN ON BUONAPARTE.

M. PELTIER, in his account of his own trial for a libel on Buonaparte, after quoting the well-known passage of Seneca upon the Corsicans, in which the national character is strongly censured, observes that he by no means wishes to accuse *all* the Corsicans of perfidy and guilt, and adds, *Non tutti, ma Bona parte*.

PELTIER'S *Trial*.

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BURKE.

IN the writings of Edmund Burke there has at length been discovered a rich mine of profound and just reflection on the philosophy of public affairs: but he felt as well as thought, and saw the greatness and beauty of things, as well as their relations; and so he could at once penetrate the depths, and irradiate the surface of any object that he contemplated. The light which he flung from him entered the very innermost recesses of his subject; but then it was light tinged with the hues of his own brilliant imagination; and many, gazing at the splendour, recognised not the weight and the wisdom underneath. They thought him superficial; but it was because themselves were arrested at the surface, and that—either because with the capacity of emotion, but without that of judgment, or because with the capacity of judgment, without that of emotion—they, from the very meagreness and mutilation of their own faculties,



were incapable of that complex homage due to a complex object, which had both beauty and truth for its ingredients. Thus it was that the very exuberance of his genius injured the man in the estimation of the pigmies around him, and the splendour of his imagination detracted from the credit of his wisdom. Fox had the sagacity to see this, and posterity now see it. Now that, instead of a passing meteor, he is fixed by authorship in the literary hemisphere, men can make a study of him, and be at once regaled by the poetry, and instructed by the profoundness, of his wondrous lucubrations.

DR. CHALMERS—*Bridgewater Treatise*, p. 179.

It appears to me expedient and grateful, that we should all remember and revere the man to whose primal exertions (it cannot be repeated too frequently) we originally owe the public sense of the moral, political, and religious danger of England from the great crushing cabal, grounded and rooted in France, and branching out and overshadowing all Europe. I speak, as I think, in sincerity. Without much reflection we cannot understand the full nature and extent of the public obligation to Mr. Burke. I would not vindicate any man from the cradle to the grave; much less a politician and a statesman. The very region of politics is baneful: it is too frequently "the soil the vices like." Every statesman, in or out of power, knows his own meanness, the turbulence of his passions, the rattles of office, the irritation of opponents, the jealousy of rank, and the impatience of consorted power. All this is true. But still, when I have revolved the various labours of Edmund Burke, and the cause he has maintained (as it generally regards government, religion, and society, not the details of the war and its conduct),—I say, with this allowance for the feverous frailty of the passions, and the taint of mortality in all our best actions,

I would record in lasting characters, and in our holiest and most honourable temple, the departed Orator of England, the Statesman, and the Christian, Edmund Burke!

“Remuneratio ejus cum Altissimo!”

*Pursuits of Literature.* [Introduction.]

THE BURDEN OF THE BODY.

CORPUS hoc animi pœna ac pondus est.

SENECA.

A MAN OF BUSINESS.

TACITUS very justly accounts for a man's having always kept in favour under three of the worst Emperors, by saying that it was not *propter aliquam eximiam artem, sed quia par negotiis neque supra erat.*

CARDINAL DE RETZ.

ON Mr. Dunning, the celebrated lawyer, being asked how he contrived to get through all his business, he replied, “I divide my business into three parts: the first part I do myself; the second part I get done for me; and the third is never done at all.” Communicated by SIR EDWARD TRACEY, BART.

A BUSY-BODY.

————— ALIENA negotia curo,

Excussus propriis.

HOR. *Sat.* Book II. 3.

BUTLER'S “ANALOGY, OR EXTERNAL EVIDENCE OF CHRISTIANITY.”

WHEN Mr. Wilberforce lent Mr. Pitt, Butler's Analogy, he observed of it, “It has set at rest a great many doubts I had, and raised a great many more.”

MISCELLANEOUS.

THE following epitaph appears on a modern monument in Bristol Cathedral:—

“SACRED to the Memory of JOSEPH BUTLER, D. C. L., twelve

years Bishop of this Diocese, and afterwards Bishop of Durham, whose mortal part is deposited in the choir of this Cathedral.

“Others had established the historical and prophetic grounds of the Christian Religion, and that sure testimony of its truth which is found in its perfect adaptation to the heart of man: it was reserved for him to develope its analogy to the constitution and course of nature; and, laying his strong foundations in the depth of that great argument, there to construct another and irrefragable proof, thus rendering Philosophy subservient to Faith; and finding in outward and visible things the type and evidence of those within the veil.

“Born A. D. 1692. Died 1752.

“‘He who believes the Scripture to have proceeded from Him who is the author of Nature, may well expect to find the same sort of difficulties in it as are found in the constitution of nature.’ ORIGEN—*Philocal.* p. 23.

“Erected by Subscription A. D. 1834.”

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BUTLER'S ANALOGY.

To a mind disposed to view with calmness, humility, and reverence, the whole system of providence, as far as it is permitted to man to view “the work which God worketh from the beginning to the end,” Dr. Butler has unfolded the analogy, or relation of the course of nature to religion, by which all things are found to proceed in harmony from Him who hath made nothing imperfect. I think this great performance of Butler has peculiar force, when it is considered in the conclusion of our religious researches, and not as part of the original proof; or, as Lord Bacon expresses himself, “Tanquam portum et sabbathum humanarum contemplationum omnium.” [*De Aug. Scientiæ, Lib. III.*]

*Pursuits of Literature*, p. 162. Fifth Edition.

## BY AND OF.

DR. JOHNSON gives as the seventh (and now obsolete) sense of the word "of," the word "by." It is to be regretted that when our present translation of the Scriptures was made, the word "of" should have been commonly used in a sense which is now confined to the word "by"; the consequence of which is, that we constantly find the word "of" used in our translation in a manner calculated to obscure the sense, as in Genesis ix. 19. xiv. 19. &c.

MISCELLANEOUS.

## LORD BYRON.

A MAN of rank, and of capacious soul,  
 Who riches had, and fame beyond desire;  
 An heir of flattery, to titles born,  
 And reputation, and luxurious life:  
 Yet not content with ancestral name,  
 Or to be known because his fathers were,  
 He on this height hereditary stood,  
 And, gazing higher, purpos'd in his heart  
 To take another step. Above him seemed  
 Alone the mount of song, the lofty seat  
 Of canonized bards; and thitherward,  
 By nature taught, and inward melody,  
 In prime of youth he bent his eagle eye.  
 No cost was spared. What books he wish'd, he read;  
 What sage to hear, he heard; what scenes to see,  
 He saw. And first, in rambling school-boy days,  
 Britannia's mountain-walks, and heath-girt lakes,  
 And story-telling glens, and founts, and brooks,  
 And maids as dew-drops pure and fair, his soul  
 With grandeur fill'd, and melody and love.  
 Then travel came, and took him where he wish'd.



Cities he saw, and courts, and princely pomp ;  
And mus'd alone on ancient mountain brows ;  
And then on battle-fields, where valour fought  
In other days ; and mus'd on ruins grey  
With years ; and drank from old and fabulous wells ;  
And pluck'd the vine that first-born prophets pluck'd ;  
And pored on famous tombs ; and on the wave  
Of ocean mus'd, and on the desert waste.  
The heav'ns and earth of every country saw.  
Where'er the old inspiring genii dwelt—  
Aught that could rouse, expand, refine the soul,—  
Thither he went, and meditated there.  
He touch'd his harp, and nations heard entranc'd.  
As some vast river of unfailing source,  
Rapid, exhaustless, deep, his numbers flow'd,  
And op'd new fountains in the human heart.  
Where fancy halted, weary in her flight,  
In other men, his, fresh as morning, rose,  
And soar'd untrodden heights, and seem'd at home  
Where angels bashful look'd. Others, though great,  
Beneath their arguments seem'd struggling ; whiles  
He, from above descending, stoop'd to touch  
The loftiest thought ; and proudly stoop'd, as though  
It scarce deserv'd his verse. With Nature's self  
He seem'd an old familiar, free to jest  
At will with her transcendent majesty.  
He laid his hand upon " the ocean's mane,"  
And play'd in pastime with his hoary locks ;  
Stood on the Alps, and on the Appenines,  
And with the thunder talked, as friend to friend ;  
And wove his garland of the lightning's wing,  
Which, as the footsteps of the dreadful God,  
Marching upon the storm in vengeance, seem'd :

Then turn'd, and with the grasshopper, who sung  
His ev'ning song beneath his feet, convers'd.  
Suns, moons, and stars, and clouds, his sisters were ;  
Rocks, mountains, meteors, seas, and winds, and storms,  
His brothers—younger brothers,—whom he scarce  
As equals deem'd. All passions of all men,  
The wild and tame, the gentle and severe ;  
All thoughts, all maxims, sacred and profane ;  
All creeds, all seasons, time, eternity ;  
All justly hated, or as justly dear ;  
All that was hop'd, all that was fear'd by man,  
He toss'd about as tempest-wither'd leaves :  
Then, smiling, look'd upon the wreck he made.  
With terror now he froze the curdling blood,  
And now dissolv'd the heart in tenderness,  
Yet would not tremble, would not weep himself ;  
But back into his soul retir'd, alone,  
Dark, sullen, proud, gazing contemptuously  
On hearts and passions prostrate at his feet.  
So Ocean, from the plains his waves had late  
To desolation swept, retir'd in pride,  
Exulting in the glory of his might,  
And seem'd to mock the ruin he had wrought.  
As some fierce comet of tremendous size,  
To which the stars did homage as it passed ;  
So he, through learning and through fancy, took  
His flights sublime, and on the loftiest top  
Of Fame's dread mountain sat ;—not soil'd and worn,  
As if he from the earth had labour'd up ;  
But as some bird of heav'nly plumage fair  
He seem'd, which down from higher regions came  
And perch'd it there, to see what lay beneath.  
The nations gaz'd, and wonder'd much, and prais'd.

Critics before him fell in humble plight,—  
Confounded fell,—and made debasing signs  
To catch his eye, and stretch'd and swell'd themselves  
To bursting sigh, to utter bulky words  
Of admiration vast. And many, too—  
Many that aim'd to emulate his flight,—  
With weaker wing unearthly flutt'ring made,  
And gave abundant sport to after days.  
Great man! the nations gaz'd, and wonder'd much,  
And prais'd; and many call'd his evil, good.  
Wits wrote in favour of his wickedness;  
And kings to do him honour took delight.  
Thus, full of titles, flatt'ry, honour, fame,  
Beyond desire, beyond ambition, full,  
He died:—he died of what? Of wretchedness.  
Drank ev'ry cup of joy—heard ev'ry trump  
Of fame—drank early—deeply drank—drank draughts  
That common millions might have quench'd;—then died  
Of thirst, because there was no more to drink.  
His goddess, Nature, woo'd, embrac'd, enjoy'd,  
Fell from his arms abhorr'd: his passions died;  
Died all but dreary, solitary pride;  
And all his sympathies in being died.  
As some ill-guided bark, well built and tall,  
Which angry tides cast out on desert shore,  
And then, retiring, left it there to rot  
And moulder in the winds and rains of heav'n;  
So he, cut from the sympathies of life,  
And cast ashore from pleasure's boist'rous surge,  
A wandering, weary, worn, and wretched thing—  
A scorch'd, and desolate, and blasted soul—  
A gloomy wilderness of dying thought,—  
Repin'd, and groan'd, and withered from the earth.

His groanings fill'd the land his numbers charm'd ;  
 And yet he seem'd asham'd to groan. Poor man !  
 Asham'd to ask for what he needed most !  
 Best proof, beyond all lingering of doubt,  
 That not with natural or mental wealth  
 Was God delighted, or his peace secur'd :  
 That not in natural or mental wealth  
 Was human happiness or grandeur found.  
 Attempt how monstrous, and how surely vain,  
 With things of earthly sort, with aught but God,  
 With aught but moral virtue, truth, and love,  
 To satisfy and fill th' immortal soul !  
 Attempt ! vain inconceivable attempt !  
 To satisfy the ocean with a drop ;  
 To marry Immortality to Death ;  
 And, with the unsubstantial shade of Time,  
 To fill th' embrace of all Eternity !

*POLLOK's Course of Time, Book IV.*

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EPITAPH ON LORD BYRON.

HERE lies a bard  
 Most evil starr'd,  
 And born to be forgotten ;  
 Whose head, not strong,  
 Yet flourish'd long  
 After his heart was rotten.

*Times, January 14, 1833.*

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## C.

## CABAL.

THIS word was originally formed from the initial titles of the five Peers who formed the Ministry which succeeded to the banishment of Lord Clarendon; viz. Clifford, Ashley, Buckingham, Arlington, and Lauderdale.—[Dr. Johnson was not aware of this.] CALAMY—*Life and Times*, Vol. I. p. 67.

## BRIEF NOTICE OF THE TWELVE CÆSARS.

1. JULIUS CÆSAR, killed in the Senate House by many wounds, A. U. C. 710, in the 56th year of his age, and about 14 years after he began the conquest of the world.

2. Augustus, grand-nephew and adopted son of Cæsar, expired in the arms of his wife, aged 76, after a reign of 41 years.

3. Tiberius began to reign in his 56th year, 762 years A. U. C., A. D. 10, and died in the 78th year of his age, after reigning 22 years. In the 18th year of his age, Christ was crucified. His death was hastened by poison.

4. Caligula, a monster of cruelty, began his reign with general disapprobation; and soon became so infamous for tyranny and vice, that his subjects agreed to rid the world of him, which they effected by thirty wounds during the Palatine Games, A. U. C. 794, A. D. 42.

5. Claudius began to reign in his 50th year; and was poisoned by a dish of mushrooms, which his wife had prepared.

6. Nero began his reign in his 17th year, a greater monster, if possible, than Caligula. After having (as it is generally believed) set Rome on fire, murdered his own mother, and caused the death of many innocent persons (especially Christians), he put an end to his own existence, after an

infamous reign of 13 years 7 months and 28 days, aged 32 years.

7. Galba began to reign in his 72d year, A. U. C. 820, A. D. 69. He was beheaded, and his body remained in the streets till buried by a slave. He adopted Otho.

8. Otho was slain, after reigning about 5 months.

9. Vitellius began to reign A. D. 70; and after a reign of 9 years was killed and thrown into the Tyber.

10. Vespasian began his reign A. D. 79, with the general consent of the Senate and the army: he expired at Campania, having reigned 10 years.

11. Titus Vespasian began his reign with his father. He was an excellent character, and greatly beloved, both during and after his father's life. Died in the 41st year of his age. Reigned 2 years 2 months and 20 days.

12. Domitian began to reign A. D. 81. He perished for his cruelties by the hands of conspirators.

[Of these twelve, nine died a violent death!]

GOLDSMITH.

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ET CÆTERA.

ET CÆTERAS, by including every thing, define nothing, as the celebrated "Et cætera oath." What has been considered an 'et cætera' in Scripture—"and such like" [Gal. v. 21.], is not really such; for things *ejusdem generis* are not things in general.

MISCELLANEOUS.

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CALLING OUT.

WHEN Sir John Elliott, the physician, was dining with Dr. Armstrong, Sir John was, very early in the repast, called out. Armstrong, on losing the quiet enjoyment of his friend's company, muttered out roughly, "I did not think you would have sent for yourself so soon."

MISS HAWKINS'S *Anecdotes*, p. 146.

## CALMNESS IN COMMOTION.

ROBERT HALL said of John Wesley, "The most extraordinary thing about him was, that while he set all in motion, he was himself perfectly calm and phlegmatic: he was the quiescence of turbulence. MISCELLANEOUS.

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 CALVIN.

A FOUNDER it had, whom, for my own part, I think incomparably the wisest man that ever the French Church did enjoy, since the hour it enjoyed him. Divine knowledge he gathered, not by hearing or reading, so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kind, yet he to none; but only to God, the author of that most blessed fountain, the Book of Life, and of the admirable dexterity of wit, together with the helps of other learning which were his guides.

HOOKER, Vol. I. p. 129. Oxford Edition, 1793.

WE should be injurious unto virtue itself, if we did derogate from them whom their industry hath made great. Two things of principal moment there are which have deservedly procured him honour throughout the world: the one, his exceeding pains in composing the Institution of Christian Religion; the other, his no less industrious travels for Exposition of Holy Scripture, according unto the same Institutions. In these two things, whosoever they were that after him bestowed their labour, he gained the advantage of prejudice against them if they gainsayed, and of glory above them if they consented . . . . Of what account the Master of Sentences\* was in the Church of Rome, the same, and more, amongst the preachers of Reformed Churches Calvin had purchased; so that the perfectest divines were judged they which were skilfullest in Calvin's writings. His books

\* Peter Lombard.

were almost the very canon to judge both doctrine and discipline by. French Churches, both under others abroad, and at home in their own country, all cast according to that mould which Calvin had made.

HOOKEK'S *Eccl. Polity*, Preface, p. 138.

CALVIN is unjustly supposed to have stood alone in the burning of Servetus. "The mild Melancthon" justified and applauded the judgment:—

EXTRACT OF A LETTER FROM MELANCTHON TO CALVIN, DATED OCT. 14, 1554.

"Legi scriptum tuum in quo refutasti luculenter horrendas Serveti blasphemias; ac Filio Dei gratias ago qui fuit βραβευτης\* hujus tui agonis. Tibi quoque Ecclesia et nunc, et ad posteros, gratitudinem debet, et debebit. *Tuo judicio prorsùs assentior.* Affirmo etiam vestros magistratus justè fecisse, quod hominem blasphemum, re ordine judicatâ interfecerunt."

CALVINI *Opera, inter Epistolas.*

BISHOP HALL says, "Calvin did well approve himself to God's Church in bringing Servetus to the stake at Geneva."

BISHOP HALL'S *Christian Moderation*, Book II. Rule 10.

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#### CALVINISM.

THE divinity of the Reformation is called Calvinism, but injuriously: it has been that of the Church of Christ in all ages: it is the divinity of St. Paul, and of St. Paul's Master, who met him on his way to Damascus.

COWPER'S *Letters—Hayley's Life*, Vol. I. p. 374.

ANY one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England; certainly a much

\* Judex certaminis, vel arbiter et moderator. [*Editor*]



sounder member than one who—loudly declaiming against those opinions, which, if they be erroneous, are not errors that affect the essence of our common faith—runs into all the nonsense, the impiety, the abominations of the Arian, the Unitarian, and the Pelagian heresies, denying, in effect, the Lord who bought him.

BISHOP HORSLEY'S *Primary Charge at St. Asaph*, 1806.

TAKE especial care, before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not: that in that mass of doctrine which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish with certainty between that part of it which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the Reformed Churches: lest, when you mean only to fall foul of Calvinism, you should unwarily attack something more sacred and of higher origin. I must say that I have found great want of this discrimination in some late controversial writers on the side of the Church (as they were meant to be) against the Methodists; the authors of which have acquired much applause and reputation, but with so little real knowledge of their subject, that, give me the principles upon which these writers argue, and I will undertake to convict—I will not say Arminians only, and Archbishop Laud,—but, upon these principles, I will undertake to convict the Fathers of the Council of Trent of Calvinism; so closely is a great part of that which is now ignorantly called Calvinism interwoven with the very rudiments of Christianity. Better were it for the Church, if such apologists would withhold their services.\*

IBID.

\* Perhaps after reading these judgments of the judicious HOOKER, and the learned HORSLEY, certain modern Ecclesiastics may learn a little wisdom and charity in reference to Calvin and Calvinism. [*Editor.*]

## CALVINISTS.

It was in no disparagement that Hannah More once said in conversation, "I like the lean of their fat meat."

Communicated by Rev. S. C. WILKS.

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## CALUMNY A VILE TRADE.

C'EST un mechant metier que celui de médire.

BOILEAU—*Sat.* 7.

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## CALUMNY.

BE thou as chaste as ice, as pure as snow, thou shalt not escape calumny. SHAKSPEARE—*Hamlet*, Act 3. Scene 1.

OBLOQUY is a necessary ingredient in all true glory.

*Memoir of Z. Macaulay, Esq.*

DETRACTION is that killing, poisonous arrow, drawn out of the devil's quiver, which is always flying about, and doing execution in the dark; against which, no virtue is a defence, no innocence a security: it is a weapon formed in hell, and formed by that prime artificer and engineer, the devil; and none but that great God, who knows all things and can do all things, can protect the best of men against it.

DR. SOUTH—*Sermons.*

VIRTUE itself 'scapes not calumnious strokes:

The canker galls the infants of the spring,

Too oft before their buttons be disclos'd:

And in the morn and liquid dew of youth,

Contagious blastments are most imminent.

SHAKSPEARE—*Hamlet*, Act 1. Scene 3.

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## A POPULAR CANDIDATE.

ET supplex populi suffragia capto.

HOR. *Epist.* Book II. 2.

## MODERN CANDOUR.

“MUCH may be said on both sides.” Hark! I hear  
 A well-known voice that murmurs in my ear,—  
 The voice of Candour! Hail! most solemn sage,  
 Thou driv’ling virtue of this latter age!  
 Candour, which loves, in see-saw strain, to tell  
 Of acting wickedly, but meaning well;  
 Too nice to praise by wholesale, or to blame,  
 Convinc’d that all men’s motives are the same;  
 And finds, with keen discriminating sight,  
 Black’s not so black, nor white so very white.

CANNING’S *Epistle to Gifford*.

## PROFESSIONAL CANT.

THE parrotry of a profession. COLERIDGE. [*Friend*.]

## THE DANGER OF PUTTING ON A CAP THAT FITS.

MALHEUR à ceux qui se feront connoître mal-à-propos.

LA BRUYÈRE.

## CAPRICE AND ECCENTRICITY.

No man ought to be tolerated in an habitual humour,  
 whim, or particularity of behaviour, by any who do not wait  
 upon him for bread. SPECTATOR, Vol. VI. No. 438.

## CARDS.

THEY were too trifling for me when I was grave, and too  
 dull when I was cheerful. JOHNSON’S *Rambler*, No. 10.

## CARE.

OH! grief hath chang’d me since you saw me last;  
 And careful hours, with Time’s deformed hand,  
 Have written strange defeatures in my face.

SHAKSPEARE—*Comedy of Errors*, Act. 5. Scene 1.

————— You lay out too much pains  
For purchasing but trouble.

You have too much respect unto the world :  
They lose it, that do win it with so much care.

SHAKESPEARE—*Cymbeline*, Act 2. Scene 3.

—————  
CARE DEFEATS ITS OWN OBJECT.

CARE IS NO CURE, but rather a corrosive  
For things that are not to be remedied.

SHAKESPEARE—*Henry VI*. First Part. Act 3. Scene 3.

—————  
CARE OVERTAKES ITS FUGITIVE.

QUID brevī fortes jaculamur ævo  
Multa? Quid terras alio calentes  
Sole mutamus? patriæ quis exul  
Se quoque fugit?

Scandit æratas vitiosa naves  
Cura: nec turmas Equitum relinquit,  
Ocior cervis, et agente nimbos

Ocior Euro. HOR. *Od.* Book II. 16.

————— SED timor et minæ

Scandunt eodem quo dominus; neque  
Decedit æratâ triremi, et

Post equitem sedet atra cura.

HOR. *Od.* Book III. 1.

DR. WATTS had evidently the above three stanzas in his  
mind when he wrote—

In vain we change, in vain we fly:  
Go, Sylvia, mount the whirling sky,  
Or ride upon the feather'd wind  
In vain; if this diseased mind  
Clings fast, and still sits close behind:



Faithful disease, that never fails  
 Attendance at her lady's side,  
 Over the desert, or the tide,  
 On rolling wheels, or flying sails.

*Lyric Poems*, p. 198. Edit. 1805.

Madame Dacier renders "et post equitem," &c. "elle monte sur la croupe." [*Editor.*]

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WORLDLY CARES DANGEROUS TO THE SOUL.

OH, 'tis a burden, Cromwell! 'tis a burden,  
 Too heavy for a man that hopes for heaven!

SHAKSPEARE—*Henry VIII.* Act 3. Scene 2.

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CARICATURE.

THE turn of the English nation for humorous political prints first shewed itself in the reign of bloody Queen Mary. An engraving was published, representing her Majesty extremely thin, with many Spaniards hanging to her, and sucking her to the bone.

SEWARD'S *Anecdotes*, Vol. I. p. 123. Fifth Edit.

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DR. CARMICHAEL SMITH'S NITROUS ACID AGAINST CONTAGION.

TAKE an equal quantity of powdered nitre and strong vitriolic acid, or oil of vitriol—about six drachms of each are sufficient: mix them in a tea-cup, stirring them occasionally with a tobacco-pipe. The cup must be removed occasionally to different parts of the room, and the fumes will continue to arise for several hours. The oil of vitriol should be in quantity, not in weight.

This is the famous nitrous acid which is thought to destroy

the principle of infection, and was the greatest antiseptic known, before chloride of lime was brought into use.

*Reports of the Institution for the Cure and Prevention of Contagious Fever.\**

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CARNIVAL.

THE French etymology of *Carnaval*, given by Dr. Johnson, is less significant than the Italian, from which that is deduced, viz. *Carni-vale*, or, "Adieu to flesh:" for the season of Lent having arrived, the prohibition of meat had arrived also; and therefore a religion of forms must seek for compensation in the indulgence of every other licence.

MISCELLANEOUS.

---

CAROLINE, QUEEN OF GEORGE IV.

———— CAPITOLIO

Regina dementes ruinas,  
 Funus et Imperio parabat,  
 Contaminato cum grege turpium  
 Morbo virorum; quidlibet impotens  
 Sperare, fortunâ que dulci

Ebria. —————

Hor. *Od. Lib. I. 37.*

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QUEEN CAROLINE'S DEFENCE. [1820.]

FLAGITIIS manifestis subsidium ab audaciâ petendum.†

TACITUS.

OR,

'Open audacity supplies a common defence for notorious profligacy.'

"Frontemque à crimine sumit."

MISCELLANEOUS.

\* The real importance of a remedy, for the discovery of which, Parliament allowed a large reward, may, it is hoped, be admitted as an apology for the insertion of an Extract which might otherwise provoke a smile from the healthy and the happy. [*Editor.*]

† This line was quoted by the late Chamberlain, R. CLARK, ESQ., on presenting the Freedom of the City of London to COL. WARDLE, M. P. [*Editor.*]

## A CASE YET UNDECIDED.

————— ADIUC sub iudice lis est.

HOR. *Ars Poetica*, 78.

## THE BENEFIT OF CARVING.

MR. S—— informed the writer, that in dining with John Wilkes, who had three other guests, it happened that the servant brought in, after dinner, a present of three pines; upon which, Wilkes, giving one to two of his friends, said, "Here's one for you two," while he gave another to the two remaining guests, saying, "And there's one for you two." Retaining the third for himself, he added, "And here's one for *me* too." There is no doubt that this circumstance occurred; but it may form a question whether the joke had not been previously contrived.

MISCELLANEOUS.

## CASUISTRY.

SIR THOMAS MORE says the Casuists are men whose business it is, not to keep men from sinning, but to let them know, "quam propè ad peccatum, sine peccato, liceat accedere."\*

MISCELLANEOUS.

## THE BIBLE THE BEST CASUIST.

OUR Saviour's great rule, that we should love our neighbour as ourselves, is such a fundamental truth for regulating human society, that by that alone we might, without difficulty, determine all the cases and doubts in social morality.

LOCKE'S *Conduct of the Understanding*. [Chapter on Fundamental Verities.]

\* A man of Sir T. More's mind and merit, would have seen that all the casuistry of his own creed was the preference of falsehood to truth, if he had not been bound by that creed to think as his Church did. [*Editor*]

## CATCH.

DR. JOHNSON'S tenth sense of this word is, "A small swift-sailing ship;" but no authority being given, this may suffice. "After some talk with my lord about getting a *catch* to carry my Lord St. Alban's goods to France," &c.

*Diary of MR. PEPYS.*

## FERTILITY AND BEAUTY OF CATALONIA.

LA Catalogne est un des pays les plus fertiles de la terre, et des plus heureusement situés. Autant arrosé de belles rivières, de ruisseaux, et de fontaines, que la vieille et la nouvelle Castille en sont dénuées, elle produit tout ce qui est nécessaire aux besoins de l'homme, et tout ce qui peut flatter ses desirs, en arbres, en fruits, en légumes de toute espèce. Barcelonne est un des beaux ports de l'Europe, et le pays fournit tout pour la construction des navires. Ses montagnes sont remplies de carrières, de marbre, de jaspe, de crystal de roche: on y trouve même beaucoup de pierres précieuses. Les mines de fer, d'étain, de plombe, d'alun, de vitriol y sont abondantes: la côte orientale produit du corail. La Catalogne enfin peut se passer de l'univers entier, et ses voisins ne peuvent se passer d'elle.

VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 414.

## CATHEDRAL SERVICE—A HINT TO RESIDENTIARIES.

THE absence of the families of the residentiary clergy from our Cathedrals led a foreigner who visited England into the pardonable mistake of supposing that our cathedral functionaries were, like the Romish Clergy, condemned to celibacy!

*Apology for Cathedral Service*, p. 28.

## ROMAN-CATHOLIC CLAIMS.

FREEDOM and security ought assuredly to be equal and universal; but some of the members of society may be free



and secure without having a share in the Government. The freedom and security of the whole, together with their happiness, may even be advanced by the exclusion of some, not from freedom and security, but from a share in the Government.

HORNE TOOKE'S *Letter to Lord Ashburton, dated May 10, 1782.*

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PROTESTANT CATHOLICS.

It was said of Courayer and Father Paul Sarpi, that they were "Catholiques en gros, et Protestans en detail."

DR. COCCHI. [Quoted in Spence's *Anecdotes*.]

This would equally apply to De Thou, Arnauld, Quesnel, Pascal, and various other ornaments of their creed and country—men who were better than their system.

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LES CAUSES CÉLÈBRES.

LES Causes célèbres ; ouvrage d'un Avocat sans causes, et fait pour le peuple.

VOLTAIRE—*Siècle de Louis XIV.* Vol. III. p. 73.

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CAUSEWAY.

THIS word (also spelt *causey* by Johnson) is referred by him to the French *chaussée*; but it is spelt "*caused way*" by Fuller, in his "Church History," twice in one page;\* which suggests the origin of a way *caused* or *raised*, as it really is, by human skill.

MISCELLANEOUS.

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CAUTION.

"REMEMBER that thou goest in the midst of snares, and that thou walkest upon the battlements of the city."

*Ecclesiasticus* ix. 13.

NAM tua res agitur, paries cum proximus ardet:

Et neglecta solent incendia sumere vires.

HOR. *Epist.* Book I. 18.

\* History of Cambridge, p. 48.

## CAUTION IN CONVERSATION.

AYEZ soin de ne jamais parler de corde dans la maison d'un pendu. *Memoirs of Cardinal de Retz.*

This remark was afterwards adopted as a proverb of the language. [*Editor.*]

QUID, de quoque viro, et cui dicas, sæpe videto.

HOR. *Epist.* Book I. 18.

## CAUTION IN COMMENTATORS.

IN talibus quæstionibus magis mihi placet hæsitantis ingenii modestia, quàm inconsiderata determinandi perveracia.

WITSIUS.

## CAVIARE.

DR. JOHNSON'S description of this luxury is not much better than his etymology. In Walton's Angler, the first deficiency is thus supplied: "In Italy they make great profit of the spawn of carp, by selling it to the Jews, who make it into red caviare; the Jews not being, by their law, allowed to eat of caviare made of the sturgeon, that being a fish that wants scales, and is reputed unclean: Leviticus xi." The well-known line in Hamlet should also have appeared: "'T was caviare to the general."

MISCELLANEOUS.

## CELIBACY.

HE who chooses a life of celibacy, voluntarily denies himself the most refined and guiltless pleasures that have survived the Fall. He upon whom his Church imposes it, will do well to inquire how that Church can be founded upon those Scriptures which, as well as declaring that "it is not good that the man should be alone," expressly command him to "increase and multiply;" and which further affix upon that Church the fearful brand of "forbidding to marry."

MISCELLANEOUS.

BUT earthly happier is the rose distilled,  
 Than that which, withering on the virgin thorn,  
 Grows, lives, and dies in single blessedness.

SHAKSPEARE—*Midsummer Night's Dream*, Act 1. Scene 1.

———— PALE primroses,  
 That die unmarried, ere they can behold  
 Bright Phœbus in his strength.

SHAKSPEARE—*Winter's Tale*, Act. 4. Scene 3.

————  
 CELIBACY—A SOLDIER'S REASON FOR.

IL ne voulut jamais se marier, disant qu'il faisoit trop peu  
 de cas de la vie pour en faire part à quelqu'un.

VOLTAIRE—*Siècle de Louis XIV.*

————  
 CENSURE.

CENSURE is the tax a man pays to the public for being emi-  
 nent. SWIFT.

————  
 CENSURE THE RESULT OF IGNORANCE.

DAMNANT quod non intelligunt. CICERO.

————  
 CENSURE SOMETIMES AN HONOUR.

MR. CLARK, the Chamberlain of London, said he was once  
 on the hustings, when his predecessor, Wilkes, being hissed  
 by the mob, said to him, "Laudatur ab his."

———— MISCELLANEOUS.

————  
 CENSURE PECULIAR TO THE CENSURABLE.

SI vous observez avec soin qui sont les gens qui ne peuvent  
 louer, qui blâment toujours, qui ne sont contents de personne,  
 vous reconnoîtrez que ce sont ceux mêmes dont personne  
 n'est content.

LA BRUYÈRE—*De la Société et de la Conversation.*

HE that complains most, is most to be complained of.

REV. MATTHEW HENRY—*Commentary on the Bible.*

---

UNMERITED CENSURE.

CEUX qui, sans nous connoître assez, pensent mal de nous, ne nous font pas de tort: ce n'est pas nous qu'ils attaquent, c'est le fantôme de leur imagination.

LA BRUYÈRE—*Des Jugemens.*

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CENSURING OTHERS.

“NOTE.—At St. Antholin's Church [Mr. Foster preached]. Felt much devotion, and wondered at a man who fell asleep during the Psalms. In the Sermon, I fell asleep myself!”

*Life of Wilberforce.* [His Diary, Nov. 25, 1785.]

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THE POWERLESS CHAMPION.

Si Pergama dextrâ

Defendi possent, etiam hâc defensa fuissent. VIRGIL.

---

AN EX-CHANCELLOR.

It was said of him, on his elevation, that “it was a pity he did not know a little law, for that then he would have known a little of every thing:” but a severer opinion of him afterwards was, “that he knew every thing but one thing; which, however, was the ‘one thing needful.’” It is not necessary for a mere compiler to settle the truth of either of these dicta, if he could: nor is he bound to record of whom they were spoken.

MISCELLANEOUS.

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THE LORD CHANCELLOR'S CHURCH PATRONAGE.

THE Bishop of Peterborough (Dr. Madan) told the writer, this year (1806), that the average number of livings, large and small, that fell to the Lord Chancellor's disposal was one per week; he having in his gift all the livings at and under



£20 in the King's books. He added, that after the Chancellor, the Duke of B——h was perhaps the largest Church Patron.

MISCELLANEOUS.

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AN HONEST CHANCELLOR.

THE Chancellor Morvilliers was ordered by King Charles IX. to affix the seals to the pardon of a nobleman who had committed a notorious murder. He refused: upon which the King took the seals from him, affixed them himself, and then returned them to Morvilliers; but he refused to take them, adding, "The seals have twice put me in a situation of great honour: once when I received them, and again when I resigned them."

SEWARD'S *Anecdotes*, p. 444.

[One version of the anecdote adds, that he would not take them again, till the King had thrown the pardon into the fire.]

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CHANGES OF LIFE.

How chances mock,  
And changes fill the cup of alteration  
With divers liquors.

SHAKSPEARE—*Henry IV.* Part II. Act. 3. Scene 1.

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LOVE OF CHANGE.

ROMÆ Tibur amem ventosus, Tibure Romam.

HOR. *Epist.* Book I. 8.

ROMÆ rus optas, absentem rusticus urbem

Tollis ad astra, levis.

HOR. *Sat.* Book II. 7.

---

CHANGE OF CONDUCT.

I HAVE not from your eyes that gentleness  
And show of love as I was wont to have:  
You bear too stubborn and too strange a hand  
Over your friend that loves you.

SHAKSPEARE—*Julius Caesar*, Act 1. Scene 2.

## CHANGE WRITTEN ON EVERY THING.

Quid placet, aut odio est, quod non mutabile credas?

HOR. *Epist.* Book II. 1.

## PREDICTED CHANGES.

THE bay-trees in our country all are wither'd,  
 And meteors fright the fixed stars of heaven ;  
 The pale-fac'd moon looks bloody on the earth,  
 And lean-look'd prophets whisper fearful change ;  
 Rich men look sad, and ruffians dance and leap—  
 The one in fear to lose what they enjoy,  
 The other to enjoy by rage and war.

SHAKSPEARE—*Richard II.* Act 2. Scene 4.

## CHANGES OF THE WORLD.

O WORLD, thy slippery turns! Friends now fast sworn,  
 Whose double bosoms seem to wear one heart,  
 Whose hours, whose bed, whose meal and exercise  
 Are still together ; who twin, as 'twere, in love  
 Unseparable, shall within this hour,  
 On the dissention of a doit, break out  
 To bitterest enmity. So fellest foes,  
 Whose passions and whose plots have broke their sleep  
 To take the one the other, by some chance—  
 Some trick not worth an egg,—shall grow dear friends,  
 And interjoin their issues.

SHAKSPEARE—*Coriolanus*, Act 4. Scene 4.

## BLAMEABLE CHARACTERS.

———— You shall not sin

If you do say, We think him over proud,  
 And under honest.

SHAKSPEARE—*Troilus and Cressida*, Act 2. Scene 3.

## CHARACTER OF A CHILD.

A CHILD is a man in a small letter, and yet the best copy of his first parent before he tasted of the sinful apple: and *he* is happy whose small practice in the world can only write in this character. He is Nature's fresh picture newly drawn, which length of time, and much handling, dims and defaces. His soul is yet a white page, unscribbled with the observation of the world, whereof it becomes at length a blurred notebook. He is simply good, because he knows not evil, and hath not made means, by sin, to be acquainted with misery. He has not yet arrived at the mischief of being wise; nor does he endure evils to come by foreseeing them. He kisses and loves all; and when the smart of the rod is past, he smiles at its bearer. Nature and his parents alike dandle and train him, with sugar at first, to a draught of wormwood. He plays, as yet, like a young apprentice on the first day; and is not yet come to his task of melancholy. His hardest labour is his tongue, as if he were loth to use so deceitful an organ; and he is best company with it when it can only talk nonsense. We laugh at his foolish sports, but his games are our realities; and his drums, rattle, and hobby-horse but the emblems and imitations of man's business. His father hath writ him as his own little story, wherein he reads those days of his life that he cannot remember, and sighs to see what innocence he hath outlived. The older he grows, he is a stair lower from God. He is the Christian's pattern, and the old man's fate: the one, by great exertion, imitates his pureness; and the other, against his will, follows his simplicity. Could he but put off his body with his little coat, he had got eternity without a burden, and exchanged but one heaven for another.

*Manuscript of EDWARD BLUNT. [1627.]*

It is hardly necessary to observe, that the writer of this

Extract is rather supposing a character not yet developed, than describing one in which the advance of time has permitted the natural evil of the human heart to display itself.

[*Editor.*]

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THE EFFECT OF CHARACTER UPON OPINIONS.

LA même chose est souvent dans la bouche d'un homme d'esprit, une naïveté, ou un bon-mot, et dans celle du sot, une sottise.

LA BRUYÈRE—*Des Jugemens.*

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THE CHARACTER OF EXCELLENCE IS TO PLEASE AFRESH.

HÆC placuit semel : hæc decies repetita placebit.

HOR. *Ars Poetica*, 365.

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THE CLERICAL CHARACTER.

TRIA faciunt Theologum—Meditatio, Tentatio, et Precatio.

LUTHER.

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A GOOD CHARACTER.

COLONEL CHARTRES, a worthless person (for whom Dr. Arbuthnot wrote an epitaph never intended to be used), said, that though he did not care a farthing for all the virtue in the world, he would any day give a thousand pounds for a good character.

MISCELLANEOUS.

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A STERLING CHARACTER.

HOMO quadratus.

MISCELLANEOUS.

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Αληθῶς τετράγωνος.

ARISTOTLE—*Ethics.*

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VINDICATION OF CHARACTER.

SILENT innocency rests satisfied in itself, where it may be inconvenient or fruitless to plead for itself, and loses nothing by doing so ; for it is always, in due season, vindicated and cleared by a better hand.

ARCHBISHOP LEIGHTON—*First Lecture on St. Matthew.*

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## CHARITY.

HE has as much speculative benevolence as any man in the kingdom, though he is not so sensual as to indulge himself in the exercise of it. His favourite sentiment is, that "Charity begins at home;" and his own is of that domestic character which never stirs abroad. SHERIDAN.

SUCH is the charity of some, that they never owe any man any ill-will, making *present payment* thereof.

FULLER'S *Church History*, Book IX. p. 5.

QUOD eorum minimis, mihi. *Matt. xxv. 40. Vulgate.*

HE hath a tear for pity, and a hand

Open as day for melting charity.

SHAKESPEARE—*Henry IV. Second Part. Act 4. Scene 4.*

IF an injury is done me, why should I do myself a much greater by resenting it? We do not quarrel with our stomachs for being sick, or with our bodies for giving us pain; still we have no desire but to gratify and put them in order again. Thus we should be affected towards all mankind; and study only their good, let them do what they will to us. Love all mankind so well as to love God only better. Anger, spite, and ill-nature are sure to vex one; viz. the subject. The surest way to keep others in temper, is to keep ourselves so. Love all, help all, bear with all, condescend to all; but depend on none. Serve all with hearty good-will; but know mankind better than to expect much love or gratitude from them. Say all the good you can of all; but if you would have ill spoken of any, turn that office over to the devil. ADAM'S *Private Thoughts*, p. 140.

IF it must be with us, as with two famous rivers in the East, that they run threescore miles together in one

channel, with their waters divided in colour from each other ; yet let it be, as it is with them, without noise, without violence.

BISHOP HALL.

CHARITY is a right noble and worthy thing, greatly perfective of our nature, much dignifying and beautifying our soul. It rendereth a man truly great, enlarging his mind into a vast circumference, and to a capacity near infinite : so that it, by a general care, doth reach all things : by an universal affection, doth embrace and grace the world. By it, our reason obtaineth a field or scope of employment worthy of it ; not confined to the slender interests of one person or one place, but extending to the concerns of all men. Charity is the imitation and copy of that immense love, which is the fountain of all being and all good, which made all things, which preserveth the world, which sustaineth every creature. Charity rendereth us as angels, or peers to those glorious and blessed creatures ; who, without receiving or expecting any requital from us, do heartily desire and delight in our good, are ready to promote it, do willingly serve and labour for it. Nothing is more amiable, more admirable, more venerable, even in the common eye and opinion of men. It hath in it a beauty and a majesty apt to ravish every heart. Even a spark of it, in generosity of dealing, breedeth admiration : a glimpse of it, in formal courtesy of behaviour, procureth much esteem, being deemed to accomplish and adorn a man. How lovely, therefore, and truly gallant, is an entire, sincere, constant, and uniform practice thereof, issuing from pure good-will and affection.

BARROW'S *Sermons*, Vol. I. p. 375.

“ April 22, 1784.

I SEND you herewith a bill for ten Louis d'or. I do not pretend to give such a sum : I only lend it to you. When

you shall return to the country, you cannot fail of getting into some business, that will in time enable you to pay your debts. In that case, when you meet with another honest man in similar distress, you must pay me by lending this sum to him; enjoining him to discharge the debt by a like operation, when he shall be able, and shall meet with such another opportunity. I hope it may thus go through many hands before it meets with a knave to stop its progress.\* This is a trick of mine for doing a deal of good with a little money. I am not rich enough to afford much in good works, and so, am obliged to be cunning, and make the most of a little.

DR. FRANKLIN.

THE world teacheth me, that it is madness to leave behind me those goods that I may carry with me; Christianity teacheth me that what I charitably give alive, I carry with me dead; and experience teacheth me, that what I leave behind, I lose. I will carry that treasure with me by giving it, which the worldling loseth by keeping it: so while his corpse shall carry nothing but a winding-cloth to his grave, I shall be richer under the earth than I was above it.

BISHOP HALL—*Meditations and Vows.*

CHARITY, when based upon Christian principles—in other words, the charity which takes its rise in the love of Him who so loved the world as to lay down his life for it—is the highest grace of his own religion; but the charity of the world—in other words, the charity which springs from any other than that divine source—is but the indifference of infidelity, which not only has no root in the faith of the Gospel, but is actually opposed to it. Thus, when a regard to the

\* It is painful to record, that most of the ancient Loan Charities, of which many Public Companies are Trustees, have been abused by “meeting with knaves to stop their progress.” [*Editor.*]

poor was professed by one who would have defrauded the Saviour of his rights, HIS unerring judgment at once detected the subterfuge; and the inspired historian exposed it by the remark, "This he said, not that he cared for the poor." It will in like manner be found, that much that passes in the world for charity, will not endure the test of the word of God.

MISCELLANEOUS.

BE not too cautious in discerning the fit objects of thy charity, lest a soul perish through thy discretion: what thou givest to mistaken want, shall return a blessing to thy deceived heart. Better, in relieving idleness, to commit an accidental evil, than, in neglecting misery, to omit an essential good. Better two drones be preserved, than one bee perish.

QUARLES'S *Enchiridion*, Cent. 3. c. 71.

As the giver of all things, so each receiver loveth a cheerful giver: for a bargain is valued by the worth of the thing bought; but a gift, by the mind of the party giving: which made the widow's mite of more worth than the riches of superfluity. I see, then, he gives not best that gives most; but he gives most that gives best. If, then, I cannot give bountifully, yet I will give freely; and what I want in my hand, supply by my heart. He gives well that gives willingly.

ARTHUR WARWICK'S *Spare Minutes*. (1637.)

THERE are a thousand instances of behaviour we meet with in the world, which will admit of two constructions. I would endeavour always to use the most favourable one.

ADAM'S *Private Thoughts*.

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CHARITY SHOULD BEGIN AT HOME.

FRIENDS of their kind, and foes of their kindred.

BURKE.



Ils aiment les Tartares pour se dispenser d'aimer leur prochain. VOLTAIRE.

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## CHARITY NO COMPENSATION FOR DISHONESTY.

HE who flatters himself that he resolves to employ his fortune well, though he should acquire it ill, ought to take this with him—that such a compensation of evil by good may be allowed after the fact, but is deservedly condemned in the purpose. And it may be observed, that a resolution of this kind, taken beforehand, is seldom carried into effect afterwards—

Nemo unquam imperium flagitiis quæsitum, bonis artibus exercuit.”

TACIT.

No one ever exercised with virtue, power obtained by crimes. BISHOP HORNE'S *Essays and Thoughts*.

“Whoso bringeth an offering of the goods of the poor, doeth as one that killeth the son before the father's eyes.”

*Ecclesiasticus* xxxiv. 20.

AGMONDESHAM VESEY, out of his bounty,  
Built this bridge at the charge of the county. SWIFT.

---

## COMPULSORY CHARITY.

THE late Chamberlain, Mr. Clark, related that when Wilkes was Member for Aylesbury, and acted as a Magistrate there, he appropriated some fines which had been levied on the inhabitants, towards repairing a bridge, on which he placed a tablet—“This bridge was repaired by the involuntary contributions of the inhabitants, A. D. —.” MISCELLANEOUS.

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## CONCEALED CHARITY.

LINES ON A FOUNTAIN IN THE STREET OF NOTRE DAME DES VICTOIRES, PARIS.

QUÆ dat aquas, saxo latet hôspita Nympha sub imo :  
Sic tu cum dederis, dona latere velis. SANTEUIL.

LA Nymphé qui donne de cette eau,  
 Au plus creux du rocher se cache.  
 Suivez un exemple si beau ;  
 Donnez—sans vouloir qu'on le sache.      BOSQUILLON.

The Nymph whose bounty bids these waters flow,  
 Her presence hides in caverns far below.  
 Go! imitate a course so nobly shewn ;  
 Give—but refuse to let the source be known.

MISCELLANEOUS.

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ELEEMOSYNARY CHARITY.

WITH all honour to those who, being rich, know how to employ their wealth in the cause of God; and with all due allowances for those who, being also rich—either from moral ignorance or mental disease, believe themselves to be poor, and therefore give little or nothing beyond what the Poor Laws take without their leave; there can be no doubt that the highest honour is due to such as give to their power, “yea,” as the Apostle says, “and beyond their power:” but these are they “whose left hand knows not what their right hand doeth.”

MISCELLANEOUS.

“I FEAR,” said a country Curate to his flock, “when I explained to you, in my last Charity Sermon, that philanthropy was the love of our species, you must have understood me to say ‘specie,’ which may account for the smallness of the collection. I hope you will prove, by your present contribution, that you no longer labour under the same mistake.”

MISCELLANEOUS.

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A CHARITY HOBBY.

MR. WILBERFORCE ONCE assigned as his reason for contributing a guinea to some object, that it was pressed upon



## CHARITY "THINKETH NO EVIL."

PUT the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

Letter of John Wesley in his *Life* by DR. COKE, p. 284.

[Edition 1792.]

## CHARADE—THE LETTER A.

JE suis capitaine de vingt-quatre hommes; et sans moi, Paris seroit pris.

This *jeu de mots*, though in the mouth of every child, is well worthy of attention.

## CHARADE ON THE WORD "BLOCKHEAD."

MY first no life nor feeling blesses;  
 My second every one possesses;  
 And nothing more affronts my second  
 Than when it like my first is reckon'd:  
 United, they a being show,  
 The greatest nuisance that we know.

DUCHESS OF DEVONSHIRE — *Garrick's Correspondence*,  
 Vol. II. p. 191.

## CHARLES I.

SIR WALTER SCOTT wore a lock of the hair of King Charles I., which Dr. Baillie had requested Sir Henry Halford to transmit, after the remains were discovered at Windsor April 1, 1813. It was set in virgin gold, presented by Sir John Malcolm, was very massive and beautiful, and had the word "REMEMBER" surrounding it.\*

*Life of Sir Walter Scott*, Vol. III. p. 105.

PERICULIS commendatus.

TACITUS.

\* For an account of the exhumation, see Sir Henry Halford's "Essays and Orations at the College of Physicians," second Edition, 1833, with a portrait of the head, as first discovered. What real Antiquary would not desire to have witnessed that remarkable discovery, perhaps above any other on record? [*Editor.*]



“SACREZ VOUS VOS ROIS?” said the French Ambassador to Lord Peterborough. “Oui, Monsieur,” was the reply; “nous les sacrons, et nous les massacrons aussi.”

SPENCE'S *Anecdotes*, p. 43.

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POLICY OF CHARLES I.

I GIVE thee power to promise, in my name, to whom thou thinkest most fit, that I will take away all the penal laws against the Roman Catholics in England, as soon as God shall enable me to do it; so as by their means, or in their favours, I may have so powerful assistance as may deserve so great a favour.—Letter of Charles I. to his Queen Henrietta, dated March 5, 1645, authenticated by Edmund Prideaux.

LUDLOW'S *Memoirs*, Vol. III. p. 218.

I COMMAND to conclude a peace with the Irish, whatever it may cost, so that my Protestant subjects there may be secured, and my regal authority preserved. If the present taking away of the penal laws against Papists, by a law, will do it, I shall not think it a hard bargain, so that freely and vigorously they engage themselves in my assistance against my rebels of England and Scotland, for which no conditions can be too hard, not being against conscience or honour.—Letter of Charles I. to the Duke of Ormond, dated Feb. 27, 1644-5, attested as a true copy. IBID. p. 228.

WHEN the Irish give me that assistance which they have promised for the suppression of this Rebellion, and I shall be restored to my rights, then I will consent to the repeal of the penal statutes against Roman Catholics, by a law; but all those against appeals to Rome and Premunire must stand.—From the Same to the Same, dated Dec. 15, 1644, similarly attested. IBID. p. 232.

In pursuance of the above instructions, there is copied in

Ludlow, Vol. III. p. 235, an Agreement (ratified by the King) of Colonel Fitzwilliam, dated May 16, 1645, and duly authenticated, to bring an army of 10,000 Irish Roman Catholics into England for the service of the King. [Editor.]

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EPITAPH ON CHARLES THE FIRST.

GREAT, good, and just! could I but rate  
 My griefs, and thy too rigid fate,  
 I'd weep the world to such a strain,  
 As it should deluge once again.  
 But since thy loud-tongued blood demands supply  
 More from Briareus' hands than Argus' eye,  
 I'll sing thy obsequies with trumpet sounds,  
 And write thy epitaph with blood and wounds.

THE DUKE OF MONTROSE.

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THE MASKED EXECUTIONER OF CHARLES I.

CAPTAIN WILLIAM HEWLET was tried for cutting off the King's head, or at least for being one of the persons that stood masked upon the scaffold during his execution; and though divers credible witnesses deposed that *Gregory Bandon*, who was common hangman, had confessed and owned to have executed the King, yet the Jury found him guilty of the indictment: but the Court, being sensible of the injury done to him, procured his reprieve.

LUDLOW'S *Memoirs*, Vol. III. p. 74. Edit. 1751.

It has since been proved to have been the common executioner, by the discovery, at the State-Paper Office, of the receipt given by him on the occasion. [Editor.]

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A GENUINE CAVALIER OF THE ILL-FATED CHARLES I.

THE General [the Earl] of Brentford, though he had been, without doubt, a very good officer, and had great experience, and was still a man of unquestionable courage and integrity, yet he was now much decayed in his parts; and, with the

long-continued custom of immoderate drinking, dozed in his understanding, which had been never quick and vigorous, he having been always illiterate to the greatest degree that can be imagined. He was now become very deaf; yet often pretended not to have heard what he did not then contradict, and thought fit afterwards to disclaim. He was a man of few words, and of great compliance; and usually delivered that as his opinion which he foresaw would be grateful to the King.

LORD CLARENDON—Vol. II. Part II. p. 481.

Most of the King's officers were hard drinkers, and many worse: nor is any fact of history better attested, even by Lord Clarendon himself, than that of the extreme licentiousness and cruelty of the king's principal generals, and the depraved and profligate character of the soldiery, as contrasted with the severe morals and strict discipline of the Parliament troops. See, especially, Lord Clarendon's account of the Marquis of Newcastle, and his unworthy flight to the Continent, without notice to the King, Sir Richard Greenvil, Lord Wilmot, Lord Chandos, General Goring, Sir W. Balfour, and others, as recorded in Books VIII. and IX. of his History. Goring and Wilmot, especially, were notorious drunkards; but the former probably stands alone for his dissimulation and treachery.

The entire disunion, both in council and action, which such men betrayed, was only to be expected from their want of all moral principle: indeed, how could the blessing of God be expected to rest on such leaders, or their cause? Baxter in his "Life and Times," and all the Parliamentary historians, agree with the King's historian, as to the profligacy and barbarity of the royal army; not excluding the King's nephew, Prince Rupert, whose violence defeated many wise counsels, and whose precipitance undoubtedly lost several battles.

[*Editor.*]



## RESTORATION OF CHARLES II.

MONK, after the death of Oliver Cromwell, and the removal of Richard, marching, with the army he had with him, into England, gave fair promises all along, in his way to London, to the Rump, that were then sitting, who had sent Commissioners to him, that accompanied him. When he was come to town, though he had promised fair to the Rump Parliament and Commonwealth party on the one hand, and gave hopes to the Royalists on the other, yet at last he agreed with the French Ambassador to take the Government on himself, by whom he had promise from Cardinal Mazarine of assistance from France to support him in this undertaking. This bargain was struck up between them late at night; but not so secretly, but that his wife, who had posted herself conveniently behind the hangings, where she could hear all that passed, finding what was resolved, sent her brother Clarges\* away immediately with notice of it to Sir Anthony Ashley (Lord Shaftesbury). She was zealous for the restoration of the King; and had therefore promised Sir Anthony to watch her husband, and inform him from time to time how matters went. Upon this notice, Sir Anthony caused a Council of State, whereof he was one, to be summoned; and when they were met, he desired the clerks might withdraw, he having matter of great importance to communicate to them. The doors of the Council-chamber being locked, and the keys laid upon the tables, he began to charge Monk—not in a direct and open accusation, but in obscure intimations and doubtful expressions,—giving ground of suspicion that he was playing false with them, and not doing as he promised. This he did so skilfully and intelligibly to Monk, that he perceived he was discovered, and therefore, in his answer to him, fumbled

\* Hence, Clarges Street, Piccadilly, as Albemarle Street was named from the Earl of Albemarle (Monk), who resided in it. Monk's wife had been then made "an honest woman" by him.—See *JESSE'S Memoirs*.



and seemed out of order; so that the rest of the Council perceived there was something in it, though they knew not what the matter was. The General at last averred, that what had been suggested was upon groundless suspicions; that he was true to his principles, and stood firm to what he had professed to them, and had no secret designs that ought to disturb them; and that he was ready to give them all manner of satisfaction. Whereupon Sir Anthony, closing with him, and making a farther use of what he had said than he intended (for he meant no more than so far as to get away from them, upon this assurance which he gave them)—Sir Anthony told him, that if he was sincere in what he said, he might presently remove all scruples, if he would take away their commissions from such and such officers in his army, and give them to those whom he named, and that presently, before he went out of the room. Monk was in himself no quick man: he was quite alone among a company of men, who he knew not what they would do with him; for they all struck in with Sir Anthony, and plainly perceived that Monk had designed some foul play. In these straits, being thus close pressed, and knowing not how else to extricate himself, he consented to what was proposed: and so immediately, before he stirred, a great part of the commissions of his officers were changed; and Sir Edward Harley, amongst the rest, who was a member of the Council, and there present, was made Governor of Dunkirk, in the room of Sir William Lockhart, and was sent away immediately to take possession of it; by which means the army ceased to be at Monk's devotion, and was put into hands that would not serve him in the design he had undertaken. The French Ambassador, who had the night before sent away an express to Mazarine, positively to assure him that things went here as he desired, and that Monk was fixed by him in

his resolution to take on himself the Government, was not a little astonished the next day to find things taking another turn; and indeed this so much disgraced him in the French Court, that he was presently called home, and soon after broke his heart.                   SEWARD'S *Anecdotes*, Vol. II. p. 95.

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CHASTITY.

WITH thee be chastity: of all afraid;  
 Distrusting all; a wise, suspicious maid.  
 But man the most;—not more the mountain doe  
 Holds the swift falcon for her deadly foe.           COLLINS.

BUT honour is a woman's life,  
 Which, tainted, not the quickening gales  
 That sweep Sabæa's spicy vales;  
 Not all the healing sweets restore  
 That breathe along Arabia's shore.  
 The traveller, if he chance to stray,  
 May turn uncensured to his way:  
 Polluted streams may yet run pure,  
 And deepest wounds admit a cure.  
 But woman no redemption knows:  
 The wounds of honour never close.  
 Pity may mourn, but not restore;  
 And woman falls, to rise no more.

[Author uncertain: quoted in *New Times Paper*, as to Queen Caroline.]

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CHAUCER.

MR. TYRRWHITT was the learned Editor of Chaucer; a book beyond all praise, and such as, for the information and erudition contained in it, scarcely any man but himself could have given to the world.

MISS HAWKINS'S *Memoirs*, Vol. I. p. 270.

## CHEERFULNESS.

DUM licet, in rebus jucundis vive beatus :  
 Vive memor, quàm sis ævi brevis.

HOR. *Sat.* Book II. 6.

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 LINES WITH A STILTON CHEESE.

ACCEPT the present of a cheese.

“How vulgar!” do I hear you say?  
 Yet surely fruit, and game, and fish,  
 Are eatables, like concrete whey.

What, then, the difference can make  
 Between the garden, field, or sea,  
 And the more homely work of art,  
 Which humble dairies may display?

In truth, no difference at all;  
 Since all that friendship cares to know,  
 Is, not the value of the gift,  
 But whether friends are true or no.

However worthless in itself,  
 Let, then, so mean a trifle prove  
 That distance, and absorbing cares,  
 Do not divide from those we love. MISCELLANEOUS.

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 THE CHERUBIM.

THE cherubic figures do not anywhere in Scripture mean angels; but, on the contrary, are a high and heavenly representation of the three persons in the ever-blessed Trinity, and of man (as a fourth figure) taken into conjunction with the three; thereby setting forth, under appropriate signs or symbols, the great mystery of the Triune God, and of the assumption of the human nature under one and the same figure. The word Cherubim (the plural of Cherub) signifies “great ones;” which the persons represented by these figures

eminently are. The Prophet Ezekiel is remarkably particular in his description of them; and with the account in his first chapter, the account in the fourth chapter of the Revelation corresponds. They both represent the Cherubim as representing four living creatures, consisting of the faces of an ox (or *calf*, the species being the same), a lion, an eagle, and a man; and the ablest scholars and commentators consider these three animals as emblematical of the three persons in the adorable Trinity: the ox (the chief of the tame kind), the lion (the chief of the wild kind), and the eagle (the chief of the winged kind), being so many signs of those first, second, and third persons, uniting also with them, in every instance, *the face of a man*. Mr. Skinner, the Hebraist, is of opinion, that, even *before* the Fall, the cherubic figures, as indicative of the union of the divine and human natures, were set up at the tree of life in Paradise; and he translates the eighth verse of the third chapter of Genesis (*not* as our version does, viz. "Hid themselves from the presence of the Lord God amongst the trees of the garden," but) "From the presence of the Lord IN THE MIDST OF THE TREE OF THE GARDEN," or the tree of *life*, where he says it is probable the Almighty peculiarly revealed himself to Adam and his wife under some evident manifestation; and which divine spot and intercourse they now quitted as self-condemned sinners, but without hiding themselves (as our translation would lead us to suppose) among the other trees of the garden. "For doubtless," says he, "they were better taught than to suppose they could escape the searching eye of God by concealment among the trees of his own creation." Mr. Skinner therefore supposes them to have shunned and dreaded the usual presence and manifestation of God, as an object no longer pleasing or even tolerable to their guilty minds. However this might have been, it is very certain, that, on the expulsion of our first



parents from Paradise, *the Cherubim* were placed at the east of the garden; for that is the first actual mention we find of this extraordinary representation. And it certainly very much favours Mr. Skinner's view of the Cherubim having been well known in the garden, that both the Hebrew Version and Greek Septuagint, when the Cherubim are first mentioned, call them *THE Cherubim*, as if our first parents had been familiar with them before: "He placed at the east of the garden of Eden *THE Cherubim and a flaming sword*" (distinct things, not angels with a flaming sword, as often depicted). This setting-up of the Cherubim at the east of the garden appears to have been a singular mercy, and to have formed a part of that gracious dispensation, which had declared, even in the garden itself (the very scene of our disgrace and misery), that "the seed of the woman should bruise the serpent's head;" the one being a declaration in words, and the other in hieroglyphics. This latter mode of God's revealing himself to his fallen creatures will appear quite consistent with reason and Scripture, when it is considered that this divine representation of the economy of man's redemption could not be in writing, because letters were then unknown: and as Jehovah could not be personally seen by man, these symbols of manifestation could be taken only from the visible creation. The figures of men could not be used, because man was to be one of the parties represented; and therefore it was necessary to employ his own figure, as being himself set forth. The three chief agents, therefore, in the material world, were selected and set up separately, without confusion, to represent the separate and distinct existence of the three divine persons in Jehovah; and at the same time united and joined together, in order to shew the unity or sameness of the undivided Godhead: and the face of the man joined with the face of the lion (see Ezekiel) was

intended to exhibit the assumption of the humanity, or human nature, into the divinity, by one of the three glorious persons, viz. by "the Word" (the lion of the tribe of Judah) becoming flesh and dwelling among us. The lamentation of Cain, on being sent away from the Adamic Church and society, as a wanderer, is thought, by Mr. Skinner, to have a further reference to this glorious exhibition of the divine presence; for the original Hebrew reads, "Behold thou hast driven me out this day from the face of the earth, and from thy *faces* shall I be hid;" and not "from thy *face*," as our translators render it. "And these faces," says he, "are doubtless the cherubic faces, set up on the expulsion of Adam from Paradise." He is further of opinion, as are other excellent commentators, that most of the false and perverted worship of idolatry which afterwards arose, took its rise from the abuse of the cherubic exhibition. Hence the *calf* of Aaron and the first idolaters, who thus refused to acknowledge *three* persons in the divine essence, and angered the Godhead by recognising only *one*. "They made a calf in Horeb, and worshipped the molten image. Thus they changed their *glory* (the cherubic manifestation) into the similitude of an ox that eateth grass. They forgot God their saviour" &c.: Ps. cvi. 19—21. Hence, also, the *apis* of the Egyptians, or the ox or bull, to which divine honours were paid by that learned but infidel people; and hence the worship of various other animals, some of the beast, and others of the bird kind, with which the sons of men have at various times been polluted. Mr. Parkhurst, after minutely describing, both in his Hebrew and Greek Lexicons, the composition and collocation of the Cherubim, has these words: "That the cherubic figures were emblems or representatives of something beyond themselves, is, I think, agreed by all parties, both Jews and Christians. But the question is, Of what they were emblematical? To

which I answer, in a word : Those in the Holy of Holies were emblematical of the ever-blessed Trinity in covenant to redeem man by uniting the human nature to the second person ; which union was signified by the union of the faces of the lion and of the *man* in the cherubic exhibition. See Ezekiel i. 10. compared with Ezekiel xli. 18, 19 : ‘ Every cherub had two faces ; so that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side.’ The Cherubs in the Holy of Holies were certainly intended to represent *some beings in heaven* ; because St. Paul has expressly and infallibly determined that the Holy of Holies was a figure or type of heaven, even of that heaven where is the peculiar residence of God (Heb. ix. 24.) ; and therefore these Cherubs represented either the ever-blessed Trinity, with the man taken into the Essence ; or created spiritual angels. The following reasons will, I hope, prove them to be emblematical of the Trinity and of man, and not of angels :—

“ 1st, Not of angels, because (not now to insist on other circumstances in the cherubic form) no tolerable reasons can be assigned why angels should be exhibited with *four faces* each.

“ 2dly, Because the Cherubs, in the Holy of Holies of the Tabernacle, were, by Jehovah’s order, *made out of the matter of the mercy-seat, or beaten out of the same piece of gold as that was* (Exod. xxv. 18, 19.) Now the mercy-seat, made of gold, and crowned, was an emblem of the *Divinity of Christ* (see Rom. iii. 25.) The Cherubs, therefore, represented, not the angelic, but the divine nature.

“ 3dly, That the Cherubic animals did not represent angels is clearly evident from Rev. v. 11. vii. 11 ; in both which texts they are expressly distinguished from them.

“ 4thly, The typical blood of Christ was sprinkled before the Cherubs on the great day of Atonement (compare



Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7. 12); and this cannot, in any sense, be referred to created angels, but must be referred to Jehovah only; because,

“5thly, The High-Priest’s entering into the Holy of Holies on that day, with the blood of the sacrifices, represented Christ’s entering with his own blood into heaven, to appear in the presence of God for us. (Heb. ix. 7. xii. 24.) And,

“6thly, and lastly, When God raised Christ (the Humanity) from the dead, he set him at his own right hand in the heavenly places ‘ FAR ABOVE all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come,’ (Eph. i. 21.) ‘ *angels* and authorities and powers being made *subject* unto him,’ (1 Peter iii. 22). And these arguments may suffice to shew, *in general*, of whom the Cherubs in the Holy of Holies were representative; for to go through every particular in the cherubic exhibition, which the Jews truly confess to be the foundation, root, heart, and marrow of the whole Tabernacle, and so of the whole Levitical service, would require a volume.”

For further satisfaction on this interesting subject; for proving the propriety of the three animal emblems (as representative, at first hand, of the chief agents in the material, and thence of those in the spiritual world); for shewing the various heathen imitations of these divinely-instituted hieroglyphics; and for the answering of the most plausible objections which have been urged against the above explanation of them; the reader may refer to Parkhurst’s Hebrew and English Lexicon, p. 339 (1813), and to the authors there cited; especially to an excellent Treatise of the Rev. and learned Julius Bate, entitled, *An Inquiry into the occasional and standing Similitudes of the Lord God.* MISCELLANEOUS.



## CHESS.

It is a game too troublesome for some men's brains; too full of anxiety; all but as bad as study: besides, it is a testy, choleric game, and very offensive to him that loseth the mate. William the Conqueror, in his younger years, playing at chess with the Prince of France, losing a mate, knocked the chess-board about his pate, which was the cause afterward of much enmity between them.

BURTON'S *Anatomy of Melancholy*.

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## LORD CHESTERFIELD'S LETTERS.

IN talking over the "Letters of Lord Chesterfield to his Son," and his lordship's doctrines and definitions of simulation and dissimulation, George the Third said, "It is very deep, and may-be it's very clever; but, for me, I like more straight-forward work."

MISS BURNEY'S *Life of her Father*, Vol. I. p. 292.

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## CHILD ASLEEP.

DRAWS the sweet infant breath of gentle sleep.

SHAKESPEARE—*Richard II.* Act 1. Scene 3.

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## DEATH OF A CHILD.

A LETTER FROM ARCHBISHOP LEIGHTON TO HIS BROTHER-IN-LAW, ON THE DEATH OF HIS SISTER'S CHILD.

"I AM glad of your health and recovery of your little ones: but indeed it was a sharp stroke of a pen that told me your pretty Johnny was dead; and I felt it truly more than, to my remembrance, I did the death of any child in my lifetime. Sweet thing! and is he so quickly laid to sleep? Happy he! Though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of crying, of being sick, or of dying; and hath wholly escaped

the trouble of schooling, and all other sufferings of boys, and the riper and deeper griefs of riper years; this poor life being all along nothing but a linked chain of many sorrows and many deaths. Tell my dear sister she is now so much more akin to the other world; and this will quickly be passed to us all. John is but gone an hour or two sooner to bed, as children use to do; and we are undressing to follow. And the more we put off the love of this present world, and all things superfluous, beforehand, we shall have less to do when we lie down."

MONTGOMERY'S *Christian Correspondent*, Vol. II. p. 68.  
Second Edition.

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CHILDREN.

CHILDREN increase the cares of life; but they mitigate the remembrance of death.

LORD BACON'S *Ornamenta Rationalia*.

I REMEMBER a great man coming to my house at Waltham; and seeing all my children standing in the order of their age and stature, he said, "These are they that make rich men poor;" but he straight received this answer, "Nay, my Lord; these are they that make a poor man rich; for there is not one of these whom we would part with for all your wealth." *Bishop Hall's Life*, by JONES. London, 1826.

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LITTLE CHILDREN.

I DELIGHT in little children: I could spend hours in watching them. How much there is in them that the Saviour loved, when he took a little child, and set him in the midst! Their simplicity; their confidence in you; the fund of happiness with which their beneficent Creator has endued them; that when intelligence is less developed, and so affords less enjoyment, the natural spirits are an inexhaustible fund of infantine pleasure. *Life of Wilberforce*, Vol. V. p. 104.

## CONSOLATION ON LOSS OF CHILDREN.

IN sending so many children to the place of happiness before you, you are, as it were, glorified by piecemeal: instead of planting families from yourself on earth, you have contributed towards the planting of colonies in heaven; and instead of recruiting the forces of the Church militant, have furnished the trophies of the Church triumphant.

SIMON FORD'S *Funeral Sermon on Lady Langham*, 1665.

## TREATMENT OF CHILDREN.

THAT which I have often blamed as an indiscreet and dangerous practice in many fathers, is, to be very indulgent to their children whilst they are little, and as they come to ripe years, to lay great restraint upon them, and live with greater reserve towards them; which usually produces an ill understanding between father and son, which cannot but be of bad consequence. And I think fathers would generally do better, as the sons grow up, to take them into a nearer familiarity, and live with them with as much freedom of friendship as their age and temper will allow.

LOCKE—*Life*, p. 2.

## CHILDREN AND FOOLS TELL THE TRUTH.

A LITTLE girl, the daughter of a baker, being asked, in her class at a Sunday School, what bread was made of, answered at once, "Flour and alum, Sir!"

MISCELLANEOUS.

## UNDUTIFUL CHILDREN.

INGRATITUDE, thou marble-hearted fiend!  
More hideous, when thou shew'st thee in a child,  
Than the sea monster.

SHAKESPEARE—*Lear*, Act 1. Scene 4.

How sharper than a serpent's tooth it is  
To have a thankless child!

IBID.

## THE CHILTERN HUNDREDS.

THE "four hundreds and a half," described in the Domesday Book as belonging to the royal manor of Benson (or Bensington) in Oxfordshire, are comprehended under the word "Ciltria," in the inquisition taken by the justices itinerant in the county of Oxford, 39 Henry III. "Celterne," in Saxon, signifies the habitation of the Celts; and the Danes are described in the Saxon Chronicle, A. D. 1009, as ascending through Ciltern, and so to Oxford. The same hundreds are also described in the inquisitions 4 Edward I. as the four hundreds and a half "de Ciltre." PIRTON, BINFIELD, LANGTREE, and LEUKNOR, are the four hundreds; and EWELME is the half. Henry III. gave the honour of Wallingford to Richard Earl of Cornwall. The office of Steward of these hundreds, by degrees, became merged in the constablership of the castle of Wallingford; and in the 24th Henry VI. the Crown granted for life to William, Marquis of Suffolk, Alice his wife, and John their son, the office of constable of Wallingford, together with the *stewardship* of the honour of Wallingford and of the *four hundreds and a half of Chilterne*; which was a distinguished honour at that time. The Crown lands in this district having been sold by the Crown Commissioners, the office of Steward is now become merely nominal, and passes as a matter of course, or as an equivocal compliment, to every person in his turn, who, during a Session, vacates his seat in Parliament.

SKELTON's *Engraved Illustrations of the Antiquities of Oxfordshire*, by F. MACKENZIE. OXON, 1823.

It would be as idle to combat a fiction as to quarrel with a shadow: but it is not clear, how, if the Crown has sold the Chiltern Hundreds, it can possibly retain their stewardship, so as to continue to grant that office to any one, either directly or ministerially.—"Ex nihilo nihil fit." [Editor.]



## REMEDY FOR SMOKY CHIMNIES.

IN making the fire, let the grate be emptied of its contents, and throw in coals of moderate size, to the height of two or three bars. Place the wood upon them, and then the cinders at the top, and light the fire by a candle, or, if convenient, by a shovel of live cinders, upon which the cold cinders should be immediately thrown. The cinders are soon heated, and when the coal takes fire, the smoke is arrested by the porous quality of the cinders, and passing through a burning substance, great part of it is consumed, and what there is, is very inconsiderable, and different in appearance to that of common fires. A great portion of combustible-matter, which is commonly wasted, is by this means consumed in the fire, and the benefit of it enjoyed; the cinders acting upon the smoke somewhat as a filtering-stone does upon water. The plan was approved by Dr. Franklin. It burns clearly to the bottom, without the necessity of stirring; and it gives as much heat, and lasts as long again, as a fire made in the common way. It may be left to itself for a length of time, and is the best for a sick chamber, or for a bed-room at night; the great inconveniences of which are, that, in the usual mode, they require frequent attention, and fill the room with sulphureous vapour, injurious to health.

*Gentleman's Magazine*, Jan. 1797.

## CHIMNEY.

THIS word is rightly deduced by Johnson from "cheminée," which, he might have noticed, means, a *little way*, or narrow passage.

MISCELLANEOUS.

## CHINA, ITS BEST HISTORY.

Du HALDE, Jésuite, quoiqu'il ne soit point sorti de Paris, et qu'il n'ait point su les Chinois, a donné sur les Mémoires de ses Confrères, la plus ample, et la meilleure, description de l'Empire de la Chine qu'on ait dans le monde.

VOLTAIRE—*Siècle de Louis XIV.* Vie de Du Halde.

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## CHINA, OUR IGNORANCE OF.

L'INSATIABLE curiosité que nous avons de connoître à fond la religion, les loix, les mœurs des Chinois, n'est point encore satisfaite: un Bourguemestre de Midelbourg, nommé Hudde, homme très-riche, guidé par cette seule curiosité, alla à la Chine, vers l'an 1700. Il employa une grande partie de son bien à s'instruire de tout. Il apprit si parfaitement la langue, qu'on le prenait pour un Chinois. Heureusement pour lui, la forme de son visage ne le trahissoit pas. Enfin il sut parvenir au grade de Mandarin; il parcourut toutes les Provinces en cette qualité, et revint ensuite en Europe avec un recueil de trente années d'observations; elles ont été perdues dans un naufrage! C'est peut être la plus grande perte qu'ait fait la république de lettres.

IBID.

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## CHINESE.

A PEOPLE whose way of thinking seems to be as wide of ours in Europe as their country does.

SIR WILLIAM TEMPLE—*Essay on Gardening.*

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## CHINESE LUXURY.

WHEN the English suite of Lord Macartney was invited to a grand entertainment in China, one of them, understanding that it was not expedient to venture upon every dish which

appeared under the guise of the native cookery, was desirous of ascertaining how far he might venture with safety; and as the Chinese waiters could understand a little English, he pointed to a dish before him, and said to the attendant, in the interrogative tone, “Quack-quack?” meaning to inquire if it was a duck. The attendant perfectly understood him, and immediately replied, with great solemnity and sincerity, “Bow-wow!”

Communicated by RICHARD CLARK, Esq., late Chamberlain  
of London.

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THE AGE OF CHIVALRY.

To love God and the ladies was the first lesson of chivalry.  
SULIVAN'S *View of Nature*. Letter 80.

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CHRIST.

OH, Sirs! there is, in a crucified Jesus, something proportionable to all the straits, wants, necessities, and desires of his poor saints. He is bread to nourish them, a garment to cover them, a physician to heal them, a counsellor to advise them, a captain to defend them, a prince to rule them, a prophet to teach, and a priest to make atonement for them, a husband to protect, a father to provide, a brother to relieve, a foundation to support, a root to quicken, a head to guide, a treasure to enrich, a sun to enlighten, and a fountain to cleanse them.

BROOKS'S *Golden Key*.

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THE DIVINITY AND HUMANITY OF CHRIST.

Not less divine in meanest birth,  
Than on his throne, supreme;  
His shoulders held up heav'n and earth,  
When Mary held up him.

HART.

## CHRIST THE WAY, THE TRUTH, AND THE LIFE.

ALTHOUGH the duties of religion can never have too much of our diligence, they can never have too little of our dependence; since the Bible affirms the atoning blood of Christ to be the only ground of our reconciliation with God, and the perfect righteousness of Christ to be our only title to heaven.

MISCELLANEOUS.

## THE CHRISTIAN.

He is the happy man, whose life, ev'n now,  
 Shews somewhat of that happier life to come:  
 Who, doomed to an obscure, but tranquil state,  
 Is pleas'd with it, and, were he free to choose,  
 Would make his fate his choice: whom peace, the fruit  
 Of virtue, and whom virtue, fruit of faith,  
 Prepare for happiness, bespeak him one  
 Content indeed to sojourn, while he must,  
 Below the skies, but having there his home.  
 The world o'erlooks him in her busy search  
 Of objects more illustrious in her view;  
 And, occupied as earnestly as she,  
 Though more sublimely, he o'erlooks the world.  
 She scorns his pleasures, for she knows them not:  
 He seeks not her's, for he has prov'd them vain.  
 He cannot skim the ground like summer birds  
 Pursuing gilded flies; and such he deems  
 Her honours, her emoluments, her joys.  
 Therefore, in contemplation is his bliss,  
 Whose pow'r is such, that, whom she lifts from earth,  
 She makes familiar with a heav'n unseen,  
 And shews him glories yet to be reveal'd.  
 Not slothful he, though seeming unemploy'd,  
 And censur'd oft as useless. Stillest streams



Oft water fairest meadows; and the bird  
That flutters least is longest on the wing.  
Ask him, indeed, what trophies he has raised,  
Or what achievements of immortal fame  
He purposes, and he shall answer—None.  
His warfare is within. There, unfatigu'd,  
His fervent spirit labours. There he fights;  
And there obtains fresh triumphs o'er himself,  
And never-with'ring wreaths, compar'd with which  
The laurels that a Cæsar reaps are weeds.  
Perhaps the self-approving, haughty world—  
That, as she sweeps him with her whistling silks,  
Scarce deigns to notice him, or, if she see,  
Deems him a cipher in the works of God—  
Receives advantage from his noiseless hours,  
Of which she little dreams. Perhaps she owes  
Her sunshine and her rain, her blooming spring  
And plenteous harvest, to the pray'r he makes,  
When, Isaac like, the solitary saint  
Walks forth to meditate at even-tide,  
And think on her, who thinks not for herself.  
Forgive him, then, thou bustler in concerns  
Of little worth—an idler in the best,—  
If, author of no mischief and some good,  
He seek his proper happiness by means  
That may advance, but cannot hinder, thine.  
Nor, though he tread the secret path of life,  
Engage no notice, and enjoy much ease,  
Account him an incumbrance on the state,  
Receiving benefits, and rend'ring none.  
His sphere, though humble, if that humble sphere  
Shine with his fair example; and though small  
His influence, if that influence all be spent

In soothing sorrow and in quenching strife—  
In aiding helpless indigence—in works  
From which at least a grateful few derive  
Some taste of comfort in a world of woe;—  
Then let the supercilious great confess  
He serves his country, recompenses well  
The state, beneath the shadow of whose vine  
He sits secure; and in the scale of life  
Holds no ignoble, though a slighted place.  
The man, whose virtues are more felt than seen,  
Must drop, indeed, the hope of public praise;  
But he may boast, what few that win it can—  
That if his country stand not by his skill,  
At least his follies have not wrought her fall.  
Polite refinement offers him in vain  
Her golden tube, through which a sensual world  
Draws gross impurity, and likes it well;  
The neat conveyance hiding all th' offence.  
Not that he peevishly rejects a mode  
Because that world adopts it. If it bear  
The stamp and clear impression of good sense,  
And be not costly more than of true worth,  
He puts it on, and, for decorum sake,  
Can wear it e'en as gracefully as she.  
She judges of refinement by the eye:  
He by the test of conscience, and a heart  
Not soon deceived: aware, that what is base  
No polish can make sterling; and that vice,  
Though well perfum'd and elegantly dress'd—  
Like an unburied carcass trick'd with flow'rs,—  
Is but a garnish'd nuisance, fitter far  
For cleanly riddance, than for fair attire.  
So life glides smoothly and by stealth away,

More golden than the age of fabled gold  
 Renown'd in ancient song: not vex'd with care,  
 Or stain'd with guilt, beneficent, approv'd  
 Of God and man, and peaceful in its end.  
 So glide my life away!                      COWPER—*Task*, Book VI.

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THE CHRISTIAN IN BUSINESS.

THERE are seasons when a Christian's distinguishing character is hidden from man. A Christian merchant on Change is not called to shew any difference in his mere exterior carriage from another merchant. He gives a reasonable answer if he is asked a question: he does not fanatically intrude religion into every sentence he utters: he does not suppose his religion to be inconsistent with the common interchange of civilities: he is affable and courteous: he can ask the news of the day, and take up any public topic of conversation. But is he, therefore, not different from other men? He is like another merchant in the mere exterior circumstance, which is least in God's regard; but in his taste, his views, his knowledge, his hopes, his happiness, he is as different from those around him, as light is from darkness. *He waits for the coming of our Lord Jesus Christ*; but never passes, perhaps, through the thoughts of those he talks with, but to be neglected and despised.

CECIL'S *Remains*, p. 9.

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THE CHRISTIAN ON A CHANGE OF CIRCUMSTANCES.

HAD any one told me, a twelvemonth since, that, after having lived for many years in twenty rooms, I could exist very tolerably in two, I should not have believed it; and yet, having been compelled to try, I have found the change not merely tolerable, but agreeable. Certain it is, that the martyrs lived in *one* room, and that in a prison, and yet sang

“songs in the night:” and if ever we are permitted to die in our beds, it is certain that we can neither occupy nor want more than a single room. Let us, then, strive with the Apostle “to die daily,” that we may die well at last.

MISCELLANEOUS.

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CHRISTIAN CONTENT.

THAT we may not complain of what is, let us see God’s hand in all events: and that we may not be afraid of what shall be, let us see all events in God’s hand.

HENRY—*Commentary on 2 Sam. xv. 25, 26.*

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CHRISTIAN CONTENTION.

GOD grant that we may contend with other Churches as the vine with the olive, which of us shall bear the best fruit; and not as the briar with the thistle, which of us shall be most unprofitable.

LORD BACON.

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CHRISTIAN COURAGE.

Two Cistercian monks, in the reign of King Henry VIII., were threatened, before their martyrdom, by the Lord Mayor of that time, that they should be tied in a sack and thrown into the Thames. “My Lord,” said one, “we are going to the kingdom of heaven, and whether we go by land or by water is of very little consequence to us.”

Related by Dr. ADAM CLARKE to the Narrator.

HE had need to be more than man that can contentedly make himself contemptible, to follow Christ; to have his religion judged hypocrisy; his Christian prudence, craft and policy; his godly simplicity, silliness; his zeal, madness; his contempt of the world, ignorance; his godly sorrow, melancholy.

JUNIUS—*Sin stigmatized*, p. 750.



## THE CHRISTIAN NAME.

UNDER an old canon of the Church, a Christian name can be changed by the Bishop at Confirmation. In former times, christenings were frequently very disgraceful scenes, in which the parties were in a very different condition to what they should be, and it was usual for each sponsor to give some name to the child. Communicated by SIR JOHN SEWELL.

## CHRISTIAN NAMES.

To say nothing of the legal disadvantages to which persons have often been subjected by the subsequent omission of some of their Christian names, it seems questionable how far parents or sponsors have a reasonable right to inflict more than one Christian name upon children. I went to school with a boy named Brett, who had six Christian names; viz. Peregrine, Bertie, Charles, Turner, James, and Hutchinson. This was a good joke with all his schoolfellows, who generally prefaced what they had to say to him by enumerating his seven names. He afterwards became a bank clerk; and his office being to sign the notes, the Directors passed an order that he should only use the three initials of P., C., and J.; and I have repeatedly seen his signature accordingly.

MISCELLANEOUS.

## THE COLLATERAL ADVANTAGES OF CHRISTIANITY—EVIDENCES OF ITS TRUTH.

IT is a strong collateral evidence of the truth of Divine Revelation, that when men (although from meaner and less worthy motives) act in a way similar to that which is enjoined in Scripture, they derive obvious advantage in doing so, in the prosecution of their worldly affairs. Thus a man, naturally amiable, conciliates esteem and silences opposition; not as he pursues such conduct upon religious principle, much

less with any view to a future reward ; and yet he invariably finds connected with that course of conduct certain favourable consequences. So, again, a worldly man, from mere motives of policy, observing the advantage of avoiding enmities and passing by offences, as certainly finds his account in such a course, although nothing can be farther from his mind than the forgiveness of injuries upon the Gospel scheme. Thus, again, all the feelings and movements of charity and benevolence bring with them their own reward, when the person who is exercising them, would even esteem it an affront to have it supposed that they proceeded from a spiritual source, or were the fruits of genuine faith. In like manner, the observance of humility has an advantageous effect for the person displaying it, notwithstanding that he may be still proud at heart, and not, as yet, "a new creature." So, prudence and circumspection, although only practised as the fruits of experience acquired in our commerce with mankind, rather than as the results of that "wisdom which cometh down from above," are still most valuable and useful to those who consent to be directed by them. It would be easy to enumerate many of those qualities, which, although but mere imitations of the several Christian graces, are yet of the greatest importance to man as a social being, and commend him to the love of his fellow-creatures, while they prove to himself the constant source of peace and satisfaction. In all these cases, the advantage attending the mere imitation of those virtues, which are enjoined as our duty and interest by Him who best knows what is in man, and what is best for him, appears to prove, that a dispensation so admirably adapted to human happiness can only be of divine origin. The evil passions of our fallen nature are, indeed, incessantly opposing such a scheme of benevolence, and often with the most unhappy effect ; but it is only as we are

enabled to resist and rise above these sinful propensities, that we can either approach to peace in ourselves, or with each other. Mere experience and observation, without higher principles, will sometimes effect much, in inducing men to fall in with a plan so obviously tending to their own happiness; but they alone are really blest, who, under the less equivocal influence of the Holy Spirit, are not only “almost,” but “altogether” Christians: are not merely attracted by an external sense of the natural fitness of things, but are inwardly moved, by an altered constitution of heart and mind, to receive in simplicity “the engrafted word,” which is calculated, not merely to secure them a more tranquil passage through life, but is “able to save their souls.”

MISCELLANEOUS.

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ANTIQUITY OF CHRISTIANITY.

CHRISTIANITY is as old as the creation.

MISCELLANEOUS.

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CHRISTIANITY MORE THAN A NAME.

CHRISTIANITY was some time in the world before the name of Christian; perhaps to convince the world that Religion is not a bare name, and that men might be Christians before they were called so; as daily experience demonstrates that they are often called so before they are.

DR. SOUTH—*Sermons*, Vol. II. p. 1.

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THE CHURCH.

IF any part of mankind will agree to call the universality of professors by the title of the Church, they may, if they will; any word, by consent, may signify any thing: but if by “Church” we mean that society which is really joined to Christ—which hath received the Holy Spirit—which is heir of the promises and the good things of God—which is the



body of which Christ is the Head,—then the invisible part of the visible Church, that is, the true servants of Christ only, are the Church. To them only, appertain the Spirit and the truth, the promises and the graces, the privileges and advantages of the Gospel; to others they appertain as the promise of pardon does; that is, when they become capable of it.

JEREMY TAYLOR—*Of the Church.*

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#### THE REASONS AGAINST GOING TO CHURCH CONSIDERED.

THE doctrines in the Public Service (as a noble author has supposed) are not the true cause why people of rank &c. absent themselves; but downright ungodliness, amusements, racing, hunting, gambling, visiting, and intriguing, setting out for Newmarket on a Sunday, &c. Would gentlemen come the more to church if the Athanasian Creed were struck out?

BISHOP HORNE—*Essays and Thoughts on various Subjects.*

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#### CHURCH AUTHORITY.

CHURCH authority is one of those unhappy subjects which is seldom seen but from one of its extremes. In some places, and with some persons, it can do every thing: in others, it can do nothing.

BISHOP SHERLOCK—*Disc. Vol. IV. p. 315.*

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#### THE CHURCH CATECHISM.

AN observance of the two Gospel Sacraments is insisted on in Scripture, and it is our bounden duty. They are said to be *generally necessary to salvation*;—not absolutely, so that salvation cannot be attained without them;—but they are *generally necessary to salvation*—they are the stated ordinary means, the channels by which God has promised to convey



His grace and Spirit to all true believers: therefore it is the duty of every Christian to wait humbly in the use of these ordinances, where they may be had; but where they cannot (which must happen in such places as are destitute of a regular ministry), we dare not say they are absolutely necessary, nor set limits to God's power and goodness. He, by a word of His mouth, can soften the hardest heart, and often does so, and can carry on the divine life in a soul by extraordinary means; and all those who are earnest in their inquiries after God, may expect (if they are deprived of the ordinary means) they shall be comforted by an inward happy communion with their Lord.

JONES'S *Exposition of the Church Catechism*. Edit.  
London, 1756, p. 162.

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#### THE CORRUPTIONS OF CHURCH PATRONAGE.

THE corruptions of Lay Patrons and Simoniacal Priests have been often complained of, but no laws nor provisions have ever been able to preserve the Church from this great mischief; which can never be removed, till Patrons look on their right to nominate to the charge of souls as a trust for which they are to render a severe account to God, and till Priests are cured of their aspiring to that charge, and look on it with dread and caution.

BISHOP BURNET'S *Abridgment of his History*, p. 26.

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#### EARLY ATTENDANCE AT CHURCH.

MRS. CHAPONE observed, as a reason for early attendance at Divine Service, that it was no part of her religion to disturb the religion of others.

MISCELLANEOUS.

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## CHURCH, INFLUENCE OF—IN GOVERNING A NATION.

THE toleration of all religions, and the zealous extension of our own, is the way to rule and preserve a conquered kingdom. It is certain that men are ruled virtually by the Church, though ostensibly by the State, in every country. The seeds of moral obedience and social order are all in the Church.

DR. BUCHANAN'S *Letter to the Archbishop of Canterbury, on India.*

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## CHURCH AND KING.

THE king said, that he that took one stone from the Church, took two from his crown. PEPYS'S *Diary*, Vol. II. p. 324.

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## THE LATTER DAYS OF THE CHRISTIAN CHURCH.

[INCLUDING VITRINGA'S OPINION OF ARCHBISHOP USHER, CAP. 59.]

EST ratio expectandi in futurum, quòd partim horremus, partim speramus et optamus.

Fuit hæc Præsensio præclari, si cujus alius, et æternum memorandi viri, Jacobi Usserii; qui, ut raro exemplo recentioris ævi, prædixerat, pluribus antè annis, calamitatem Hiberniæ eventuram, et Motûs Anglicanos, sic non semel, sed sæpiùs solitus erat magnâ Fiduciâ affirmare.

Impendere Ecclesiæ calamitatem universalem, omnium quas hactenùs sustinuerat, gravissimam; et Romam tum subitò casuram; quando omnium maximè secura statui suo confidebat; instituendam autem hanc persecutionem à Pontificiâ Sectâ; Hypocritas, et Nomine tenus Christianos, qui exterius Dei Templum faciunt, tum præcipuè occubituros; qui interius Dei Templum constituunt servandos; et hanc extremam Afflictionem sequuturum gloriosum, optatumque Ecclesiæ statum. VITRINGA in *Jesaiam*, Tom. II. p. 933.

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## CHURCH LAWS.

JEREMY TAYLOR, in his *Ductor Dubitantium*, is for having Ecclesiastical laws easy and charitable; and when they are not so, he declares they oblige not. (Rule XIX. Sect. 1.) He says, that an injunction of the Church must be "such as is fit to be persuaded; such which men can be willing to, and easy under, and of which they shall have no cause to complain." "For unless the law of the Church be such that good men may willingly obey it, it cannot be enjoined by the Church, and the Church ought not to desire the Civil Power to do it for her; for since she hath no power to command in such things where the divine authority does not intervene, all the rest is but persuasion; and he that hath power only to persuade, cannot be supposed to persuade against our will. And therefore matters of intolerable burden are not the matter of ecclesiastical laws, because they certainly are against the will of all men who can serve God, and go to heaven without them." Such a passage is fully agreeable to my sentiments: but I cannot help thinking, that, had it been dropped by some men, it would have been reckoned a warm invective against our Established Church.

CALAMY'S *Life and Times*, Vol. I. p. 165.

## CHURCH LITURGY.

THAT storehouse of rare divinity.

JEREMY TAYLOR.

THE LOW AMOUNT OF THE CHURCH REVENUES CONSIDERED, AND  
THEIR INEQUALITY VINDICATED.

THE revenue of the Church of England is not, I think, well understood. The whole income of the Church, including bishoprics, deans and chapters, rectories, vicarages, dignities, and benefices of all kinds; and even of the two Universities, with their respective colleges (which, being lay corpora-

tions, ought not to be taken into the account); do not amount, upon the most liberal calculation, to £1,500,000 a year. Estimating the number of the Clergy at 10,000, an equal partition of this revenue would be about £150 a year to each individual—a sum not much to be envied him. Apothecaries and Attorneys, in very moderate practice, make as much by their respective professions, without having been at the same expenses with the Clergy in their educations, and without being, like them, prohibited by the laws of their country from bettering their circumstances.

BISHOP OF LLANDAFF'S [WATSON] *Letter to the Archbishop of Canterbury.*

WHILE I resided at Oxford, and saw such a conflux of youths to their annual admissions, I have often wondered why their parents would, under such mean encouragements, design their sons for the Church, and those the most towardly and capable and select geniuses among their children, who must needs have emerged in a secular life. I congratulated, indeed, the felicity of your Establishment, which attracted the choice youth of your nation for so very low prices; but my wonder was at the parents, who generally have interest, maintenance, and wealth, the first thing in their view: till at last one of your State Lotteries ceased my astonishment; for as in that, a few glittering prizes of £1000, £5000, and £10,000, among an infinity of blanks, drew troops of adventurers, who, if the whole fund had been equally ticketed, would never have come in; so a few shining dignities in your Church—prebends, deaneries, bishoprics—are the pious fraud that induces and decoys the parents to risk their children's fortune in it. Every one hopes his own will get some prize in the Church, and never reflects on the thousands of blanks in poor country livings: and if a



foreigner may tell you his mind from what he sees at home, it is this part of your Establishment that makes your Clergy excel ours. Do but once level all your preferments, and you will soon be as level in your learning; for instead of the flower of the English youth, you will have only the refuse sent to your academies, and those, too, cramped and crippled in their studies for want of aim and emulation: so that if your free thinkers had any politics, instead of suppressing your whole order, they should make you all alike.

DR. BENTLEY'S *Phileleutheros Lipsiensis*.

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THE CHURCH BEFORE LUTHER.

WHEN OUR adversaries challenge us to shew where our Church was before Luther, we answer, that, in the midst of the greatest darkness and superstition, there were such fundamental truths of faith and repentance and holy life retained, as the Lord, no doubt, did sanctify to the salvation of many who lived in the body of the Roman Church, and were, by their very ignorance, preserved from the dangerous superstructions which the doctors of that Church built upon that foundation. As the renowned Bishop Usher hath observed (Sermon on "the Unity of the Church")—"The Church of God was, at that time, in a most defaced and corrupted condition; God's worship profaned, his name blasphemed, his treasures robbed, his judgments questioned, his reproofs despised: yet in the midst of all this rubbish there is 'a remnant according to the election of grace.'" Though the Church be not always visibly glorious, yet in the most collapsed state thereof—in the worst times—it is never without visible professors, who have stood up to bear witness unto persecuted truth. The Lord had seven thousand in Israel that had not bowed the knee to Baal. There were, in no

age, wanting holy and zealous men who did boldly appear against the prevailing errors of the times, as our learned men have largely proved in their writings; and large volumes have been written of the catalogues of such witnesses, in every age of the Church, who have declared against many corruptions of the times wherein they lived. But that there hath always been a visible conspicuous glory in the main body of the Church, is evidently disproved by the persecutions which prevailed from time to time against it. How did the Arian heresy overspread the world, when such glorious lights as Athanasius and Hilary were persecuted for professing the truth? "Ingemuit totus orbis" (says Jerome), "et Arianum se esse miratus est." It is not less easy for us to find out our religion, and the professors thereof, in the corrupt ages of the Church, than for them to find out theirs in the pure and primitive.

BISHOP REYNOLDS'S *Sermon before the Parliament*, April 25, 1660.

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CHURCH MILITANT.

WHAT! the sword and the word! Do you study them both,  
Master Parson?

SHAKESPEARE—*Merry Wives of Windsor*, Act 3. Scene 1.

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THE CHURCH MILITANT AND TRIUMPHANT.

COME, let us join our friends above,

Who have obtained the prize;

And, on the eagle wings of love,

To joys celestial rise.

Let all the saints terrestrial sing,

With those to glory gone;

For all the children of our King

In heaven and earth are one!

One family we dwell in Him,  
One Church above, beneath,\*  
Though now divided by the stream—  
The narrow stream of death!  
One army of the living God,  
To His command we bow:  
Part of His host have cross'd the flood,  
And part are crossing now.  
Ten thousand to their endless home  
This solemn moment fly;  
And we are to the margin come,  
And must expect to die.  
His militant embodied host,  
With wishful looks we stand;  
And long to see that happy coast,  
And reach the heavenly land.  
Our late companions in distress  
We haste again to see;  
And eager long for our release,  
And full felicity.  
Even now, by faith, we join our hands  
With those that went before;  
And greet the blood-besprinkled bands  
On the eternal shore.  
Our spirits, too, shall quickly join,  
Like theirs with glory crown'd,  
And shout to see our Captain's sign,  
To hear his trumpet sound.  
Oh that we now might grasp our guide!  
Oh that the word were given!  
Come, Lord of Hosts! the waves divide,  
And land us safe in heaven!

REV. CHARLES WESLEY, A. M., Christ Church Coll. Oxon.

\* "Of whom the whole family in heaven and earth is named:" Eph. iii. 15.

## CHURCH MUSIC.

BILIOUS BALE lets fly without fear (though not without some wit), inveighing against all music in churches, pretending to produce a pair-royal of Fathers for his own opinion; viz. St. Jerome calling such chaunting "Theatrales modulos;" Gregory terming it "Consuetudinem reprehensibilem;" and Athanasius flatly forbidding it the Church for the vanity thereof. But, by Bale's leave, such speak not against the decent ornaments of wives, who reprove the garish attire of harlots; the abuse, not use, of music being taxed by the Fathers aforesaid.

FULLER'S *Worthies*, Vol. II. p. 476. Edit. 4to.

## CHURCH ORDERS, AND THEIR WANT.

"At an Anniversary Meeting of the Prayer-Book and Homily Society, an excellent Clergyman, quoting something I had written, was pleased to preface it by the remark, 'The worthy Doctor, who, of all men I know who are not of our Church, comes the nearest both in doctrine and friendship to it.' When he had done, I arose; and after making an apology (which the company were pleased to receive with great kindness), I took the liberty to observe: 'I was born, so to speak, in the Church; baptized in the Church; brought up in it; confirmed in it by that apostolic man, Dr. Bagot, then Bishop of Bristol, afterwards of Norwich; have held, all my life, uninterrupted communion with it; conscientiously believe its doctrines, and have spoken and written in its defence: and if, after all, I am not allowed to be a member of it, because, *through necessity being laid upon me*, I preach Jesus and the Resurrection to the perishing multitudes without those respectable Orders that come from it, I must strive to be content; and if you will not let me accompany you to heaven, I will, by the grace of God, follow after you, and hang upon your skirts.' This simple declaration left



few unaffected in a large assembly, where there were many of the Clergy. Mr. Wilberforce, who was sitting beside the chair, rose up, with unusual animation, and, with ‘winged words,’ said, ‘Far from not acknowledging our worthy friend as a genuine member of the Church, and of ‘the Church of the first-born, whose names are written in heaven,’—far from excluding him from the company who are pressing in at the gate of blessedness,—we will not, indeed, let him follow: he shall not hang on our skirts, as if dragged onwards: we will take him in *our arms*; we will bear him in our bosom; and, with shouting, carry him into the presence of his God and our God.’ ”

*Life of Dr. Adam Clarke, Vol. III.*

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#### PILLARS OF THE CHURCH.

A PANEGYRIST of a certain deceased Lord Chancellor, of Tory memory, observing that he was one of the pillars of the Church, a friend suggested whether his Lordship should not rather have been designated as one of its *buttresses*, inasmuch as he was seldom or never seen *inside* of a Church.

MISCELLANEOUS.

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#### RECEIPT FOR A FULL CHURCH.

WHEN the parish of St. Magnus, London Bridge, advertised for the best plan of warming their church, some wag recommended them to procure a popular preacher!

MISCELLANEOUS.

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#### THE HOLY ROMISH CHURCH.

A ROMISH Divine of Hildesheim, intending to exalt his own Church at the expense of others, exhibited a walnut to his congregation; and taking off the outer coat, “This,” said

he, "is like the Lutheran Church, which is bitter, and defiles all who come into contact with it." Arriving at the shell, "This," said he, "resembles the Calvinists, who are hard, intractable, and worthless. And now," said he, "we come to the kernel, which is an image of the Holy Romish Church;" when, upon exhibiting the kernel to the people, it unfortunately proved to be completely rotten! MISCELLANEOUS.

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ABOLITION OF CHURCH RATES.

If God smote Ananias and Sapphira with so dreadful a judgment for withholding part of that Church maintenance which had been given by themselves, will he endure for ever those who take what they never gave?

BISHOP BABINGTON'S *Sermon at St. Paul's Cross*.

[Quoted by Rev. Isaac Crouch, Vice-Principal of St. Edmund Hall, in his *Divinity Lectures*.]

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SINS IN AND OUT OF THE CHURCH.

ILIACOS intra muros peccatur et extra.

HOR. *Epist.* Book I. 2.

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CHURCH AND STATE.

WHEN Louis XIV. was desirous of obtaining the sanction of the Bishops of France to the Bull "Unigenitus," nine out of the number opposed his wishes. On complaining of this to his daughter, and stating how much he desired a complete uniformity of opinion, she replied, "Nothing in the world is more easy: you have only to order the forty who have approved the Bull to be of the same opinion as the nine who have opposed it." D'ALEMBERT.

## THE CHURCH IN THE WORLD.

THE sad condition of the Church sometimes, in this world, is to be under persecution and captivity, as in Babylon; by which we learn what to look for in the world, when we give our names to God—the usage not only of strangers and enemies, but even of dead carcases, to be buried in contempt and dishonour. The way to life lies through the country of death, as the way to Canaan through a sea and a wilderness. No scorns, no graves, must deter us from a godly life, if ever we hope for a blessed resurrection. Neither may we think it strange when we meet with troubles in the world, which are but the preludes and preface unto death: nor, when one evil is over, may we sing a requiem to our souls, as if all were passed; but look for vicissitudes and successions of sorrow—for “clouds after the rain,”—till we are landed in the country of death. And since our tenure in this world is so exposed both to inconvenience and uncertainty, we should die to the world while we are in it, as those who are very shortly to be translated from it; and having no abiding station here, be careful to look after that city which hath foundations, and so to acquaint ourselves beforehand with death, by meditation on it, and preparation for it, that it may not come as a messenger of wrath, but as a harbinger to glory; that in our death we may be the Lord’s dead men, and prisoners of hope, the Spirit of Christ in us being the earnest and seed of a resurrection unto life.

BISHOP REYNOLDS’S *Sermon on the Death of Lady Langham.*

## HIGH-CHURCHMEN.

IF we observe many persons in the world, we shall find some so highly devoted to this or that particular form of Government, as if all the weight of the Christian religion lay in it. Though the wise and sober sort of conformists know

and profess this, yet there be some rash people that will presently unchurch all the reformed Churches beyond the seas which are not under Episcopal Government: so that if they see a man, otherwise of orthodox principles, of a pious and religious life, yet if scrupling some point of Ecclesiastical Government, though peaceable, they will esteem him little better than a heathen or publican, a schismatic, heretic, and what not. On the other side, if they see a man of great fervour in asserting the Ecclesiastical Government, observant of external ceremonies, though otherwise of a loose and dissolute life, yet they will be ready to applaud him with the style of a Son of the Church, and, upon that account, overlook the miscarriages of his life; as if the essence and life of the Christian religion lay in the bare asserting of the best form of Ecclesiastical Government.

SIR MATTHEW HALE'S *Life and Works*, Vol. I. p. 297. Edit. 1805.

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#### HIGH CHURCHMANSHIP.

It has been said, whether in the tone of friendly apprehension or of exulting contempt I know not, that the Church of England will die of dignity.

REV. B. W. NOEL'S *Letter to the Bishop of London*, in 1835.

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#### NOMINAL CHURCHMEN.

LORD CLARENDON, in describing Lord Conway, says: "He was well able to speak in the affairs of the Church, and took care to be thought, by Archbishop Laud, a very zealous defender of it; when they who knew him better, knew he had no kind of sense of religion." And the same accurate observer remarks of the Marquis of Newcastle, that, "He loved Monarchy, as it was the foundation and support of his own greatness; the Church, as it was well instituted for the



splendour and security of the Crown; and Religion, as it cherished and maintained that order and obedience that were necessary to both.

*History of the Rebellion*, Vol. I. p. 142, and Vol. II. p. 508.

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CITIES, THE AGGREGATE OF FAMILIES.

QUALIS EST CUJUSQUE DOMUS, TALIS EST UNIVERSA CIVITAS.

MISCELLANEOUS.

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INHABITANTS OF CITIES.

It may be thought whimsical, but it is a truth: I have found by experience, that they who have spent all their lives in cities contract not only an effeminacy of habit, but even of thinking.

GOLDSMITH'S *Essays*.

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CITIES, WHY HEALTHY.

THE daily consumption of air in a populous city must occasion an indraught of air from all the adjacent parts, so as to form sensible currents of wind, which will be much increased by the perpendicular ascent of the rarefied and lighter air, which is constantly going off in upper currents of a contrary direction to the lower air. All this may probably contribute more to keep such a place healthy, provided the passages are open enough to receive the benefit of the circulation, than all the noxious fumes that are raised there, can do to infect the atmosphere, and render it unwholesome.

REV. W. JONES'S (of Nayland) Works, Vol. IX. p. 290.

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CITIZENS OF LONDON.

AN early and long connection of the Editor with the City of London, and an acquaintance with much living merit, which cannot be so properly noticed here, may excuse a reference to three characters of earlier times, who would have

done honour to any city, or any age; viz. Sir Thomas Abney, Sir John Barnard, and Mr. James Heywood.

Sir Thomas Abney was originally bred in the principles of dissent, whence he imbibed a strong sense of the value of religious and civil liberty. He was knighted by King William III.; and served the office of Lord Mayor in 1700, some years before his turn. It is related of him, as an evidence of his piety, that, on what (as Dr. Southey says) may be called "his own day," he withdrew silently, after supper, from the public assembly at Guildhall, went to his own house, performed family worship there, and then returned to the company. He had such an esteem for the great and good Dr. Watts, that he invited him to his residence at Theobalds, to try a change of air; but although the Doctor only intended to stay a single week, he remained there thirty-six years, which was as long as he lived. For not only was Sir Thomas delighted to entertain such a guest, but his Lady shewed him the same respect and attention long after Sir Thomas's death: so that, as Dr. Gibbons (his biographer) says, "This illness proved, in its consequences, the most important and fortunate event of his life; for here" (he adds) "he enjoyed the uninterrupted demonstrations of the truest friendship: here, without any cares of his own, he had every thing which could contribute to the enjoyment of life, and favour the unwearied pursuits of his studies; dwelling in a family which, for piety, order, harmony, and every virtue, was a house of God." "Thus" (says Dr. Southey) "he was adopted into a family, which loved him for his personal qualities, admired him for his genius, and revered him for his piety." Dr. Southey further observes, that this residence adjoined the site of the mansion which Burleigh erected for himself, and where he often entertained Elizabeth and her court, and which afterwards became the

palace of James I., who died there. It was demolished by the Long Parliament, when its extensive gardens, labyrinths, and fountains, of course disappeared; but there remained a long moss walk, overshadowed by two rows of elm-trees; and close to that walk stood, in Sir Thomas's garden, a summer-house, which was long shewn, after Watts's death, as the place in which he had composed many of his works. The windows of that retirement looked to Theobalds Park, over a large fish-pond which remained from Burleigh's time. Sir Thomas had also a fine house at Stoke Newington, which was intended by Mr. Gunston (the brother of Sir Thomas's second wife) for his own residence, but he died before its completion; and Mr. Freshfield, the eminent solicitor, occupied it for many years. Reverting to Sir Thomas Abney, it appears, from Mr. Chalmers's Biographical Dictionary, that he employed his influence in favour of the Protestant Religion with much zeal; and had the courage, at that critical juncture when the King of France, with the Pope at his back, proclaimed the Pretender King of Great Britain, to move an Address from the Corporation to King William, although opposed by a majority of his brother Magistrates, and completely succeeded; an example, which, being followed by other Corporations, proved of substantial service to the King, who was encouraged by such demonstrations to dissolve the Parliament, and take the sense of the people, which was almost universally in favour of the Protestant succession. The zeal Sir Thomas had displayed in this affair, as well as his steady adherence to the civil and religious privileges established by the Revolution \*, rendered him so popular that

\* The strong interest taken by Sir Thomas Abney and Dr. Watts (whose "Lyric Poems" contain abundant evidence of his attachment to the Protestant cause, as well knowing the despotic tendency and persecuting spirit of Popery) may well put to shame the modern class of English Divines, who hold the  
memory



his fellow-citizens elected him their representative in Parliament. He died Feb. 6, 1761-2, after he had survived all his senior colleagues, and become the father of the city. He was a man of strict piety, and munificent in his charities. He commonly attended the Dissenters' place of worship (among whom he had been educated); but, during his Magistracy, he attended the Service of the Church on all public occasions, and whenever he was solicited to support public charities.

Sir John Barnard was born a Quaker, but was baptized by Bishop Compton, at Fulham, when he became the greatest lay ornament which the Church of England ever possessed. His probity and talents were of such a nature that his fellow-citizens, in 1721, determined on his election to Parliament without any canvas on his part. On that occasion, the number of liverymen polled was 7673, the greatest which had been then known. He sat, in six Parliaments, for forty years; during which he was the chief, and often successful opponent of Sir Robert Walpole, who respected and feared him in no common degree. He was the firm supporter of municipal rights, and obtained not a few important Acts; among them the first Insolvent Debtors' Act. In 1773, he defeated Sir Robert Walpole's famous Excise scheme, and ably rebutted the Minister's designation of the City petitioners as "sturdy beggars." - While Mayor, in 1737, he would never sleep at his Clapham residence; and was so

memory of the glorious Revolution of 1688 in such contempt, as actually to refuse to read the appointed Liturgical Service of their own Church in commemoration of our deliverance from anti-christian usurpation and arbitrary power, by the overthrow of a Popish Monarch who had abdicated his throne, and the accession of a Prince of Protestant principles; and [must it be added?] who have not been visited by the appointed Heads of their own Church, either for so obvious a violation of clerical duty, and abandonment of all sound religious principle, as refusing to read the appointed Liturgical Service for the Fifth of November. [*Editor.*]



vigorous in clearing the streets of beggars, that scarcely a vagrant was to be found there. His tenderness for young offenders reclaimed many; and, whenever possible, he saved them from the corruption of a prison: but no man ever less "bore the sword in vain;" for when a clerical offender hoped to shelter himself by appearing in his canonicals, he said it aggravated his offence, and punished him severely. His determination to honour the Sabbath was so well known, that it is thought to have been never better observed than in his time. He heard cases at the Mansion House till after eleven every night, to prevent (where possible) a commitment to the Compter for the night; and once he waited up till three in the morning, for evidence to the character of a woman who denied that she had been justly accused as one of the night charges. In 1745, he headed nearly two thousand principal merchants and traders, to prevent a run upon the Bank, which restored confidence, and preserved the public credit at a most critical period. He was able to answer publicly the pamphlets which publicly impugned his financial opinions. He was frequently visited at Clapham for his advice on commercial questions, by Lord Granville when Secretary of State, and by Mr. Pulteney. Lord Chatham (when Mr. Pitt) called him "the great Commoner;" and the second Lord Palmerston asked and obtained Sir John's youngest daughter for his eldest son, as an honour to his family. Sir John is understood to have refused to become Chancellor of the Exchequer in 1745, when urged to it by King George II. The universal sense of his value led to the erection of his whole-length statue in the Royal Exchange, during his lifetime, an honour which had never before been conferred on any one beneath a monarch. His unfeigned dislike to this compliment induced the most earnest protests against it, as he thought that such a testimony ought not to

be paid to any character till perseverance in integrity had been sealed by death; and from that moment he never would go withinside of the Exchange, but transacted his business outside. The pedestal was inscribed—" *Humani generis decus.*" The statue was destroyed by the late fire.

In 1758, feeling no longer equal to the same extent of duty, he ceased to be an Alderman; after which, he lived privately at Clapham, in the house now occupied by the estimable mother of Mr. Grote, the late City Member. He died there in 1764, and the Rev. H. Venn, the Rector, published a brief Memoir of him, now very scarce; nor is it from thence, but from the "*Biographia Britannica,*" that this account is taken.

The secret spring of all this merit remains to be told: Sir John was more than a nominal Christian. He passed the first hour of every day, at least, in prayer and reading the Scriptures. He always attended public worship twice every Sunday, and received the Communion constantly. He not only entertained the highest reverence for the Bible, but uniformly expressed it. A letter from the Rev. H. Venn was published by his grandson, in his "*Life and Letters*" of his ancestor, in 1834, where Mr. H. Venn says of Sir John Barnard, in his last illness (p. 82), "My eyes have scarce beheld his fellow . . . . . I rejoice that your brother visits him . . . . . There he may see to what a miserable estate the admired senator and the renowned politician would be reduced, if he were not also the real Christian: there he may see the preciousness of the Redeemer; since he will hear, as I have done, from the mouth of that singular man, that it is not all his deeds of virtue, not all his public patriotism, nor private benevolence, which can afford him hope or joy in the review, or in the prospect of approaching eternity: nothing but the promises of God made to the humble believer in his dear Son, and ratified by his blood."

The next citizen is a less conspicuous character. It is Mr. James Heywood, who was long a wholesale linen-draper on Fish-Street Hill, and yet was one of the contributors to the "Spectator." He died in 1776, at the age of ninety. He was a Governor of the London Workhouse, and of the five Royal Hospitals. He was elected Alderman of Aldgate Ward against his earnest desire, and fined 500*l.* to escape serving. He then resigned the office of Common Councilman for Bridge Ward. He survived every Alderman and Common Councilman who was in Court in 1729, when he had been some time in the Common Council; and he lived to see five Aldermen successively elected for Aldgate Ward, after he had fined; viz. Sir William Smith, who died in 1753; Robert Scott, in 1760; Sir Thomas Challoner, in 1766; William Cracraft, in 1767; and William Lee, who was the Alderman at his death. See his "Letters and Poems," 12mo. Second Edit. 1726, p. 100.

MISCELLANEOUS.

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CITY KNIGHTS, COUNTY MAGISTRATES, "ET ID GENUS OMNE."

For never title yet so mean could prove,

But there was eke a mind which did that title love.

SHENSTONE. [*Schoolmistress.*]

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CIVIC FACTION.

THE late City Chamberlain, Mr. Clark, said he had no doubt that America was lost to England on the boards of the Common-Council Court. There can be less doubt that the nation would have been lost there also, if the Providence of God, and the good sense of the country, had not saved it, in some periods of the French Revolution, and in the time of Queen Caroline and her partisans. Nor can any reader of British History fail to observe that the encouragement afforded in the same quarter to Cromwell mainly assisted



in the success of the Parliament, and the overthrow of the King; more than one of the City Companies having never, to this hour, recovered the injury entailed upon their democracy. It was humorously said, in the French Revolution, in reference to Alderman W——, that Guildhall had then *three giants*—Gog, Magog, and Demagogue.

MISCELLANEOUS.

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NOTES OF THE PRINCIPAL WRITERS ON THE CIVIL WAR, BY BISHOP  
WARBURTON, IN HIS LETTERS TO BISHOP HURD.

MAY.

MAY's History of the Parliament only reaches to the time of the self-denying ordinance. It is an extraordinary performance, little known; written with great temper, good sense, and spirit, and has the qualities of a regular composition, which neither Ludlow nor Whitlock have; the first of whom is a mad republican, the other a low-spirited lawyer.—P. 141.

In May's admirable History you have, as I told you, the History of the Parliament while the Presbyterians continued uppermost.—P. 146.

May's History of the Parliament is a just composition, according to the rules of history. It is written with much judgment, penetration, manliness, and spirit; and with a candour that will greatly increase your esteem, when you understand that he wrote by order of his masters, the Parliament. It breaks off (much to the loss of the history of that time) just when their armies were new modelled by the self-denying ordinance.—P. 148.

SPRIGGE.

SPRIGGE's History of Fairfax's Exploits follows—non passibus æquis. He was chaplain of the general. He is not altogether devoid of May's candour, though he has little of his spirit. Walker says it was written by the famous Colonel



Fiennes, though under Sprigge's name. It is altogether a military history, as that of Walker is a civil one.—P. 149.

If you would know the facts of Fairfax and his independent army, till the reduction of Oxford and the King, you will find them in Sprigge's *Anglia Rediviva*. But you must not expect to find in this Parliamentary historian the moderation, sense, and composition of May; but it is worth reading. There is at the end a curious list of all Cromwell's commanders, even to the subalterns.—P. 146.

## WALKER.

WALKER'S History of Independency is a civil history, or rather of the nature of a political pamphlet against the Independents. It is full of curious anecdotes, though written with much fury by a wrathful Presbyterian member, who was cast out of the saddle with the rest by the Independents.—P. 149.

Walker's History of Independency is written in a rambling way, and with a vindictive Presbyterian spirit, full of bitterness; but it gives you an admirable idea of the character of the times, parties, and persons.—P. 146.

## THURLOE.

WHEN you have digested the history of that period, you will find in Thurloe's large Collection many letters that will let you thoroughly into the genius of those times and persons.—P. 146.

## NALSON.

NALSON is worth turning over.—P. 146.

## WHITLOCK.

WHITLOCK, who has been so much cried up, gives a meagre Diary, written by a poor-spirited, self-interested, and self-conceited lawyer of eminence, but full of facts.—P. 146.

Whitlock's Memoirs is only a Journal or Diary, very ample, and full of important matters. The writer was learned in his own profession, thought largely on religion, by the advantage of his friendship with Selden: for the rest, he is vain and pedantic, and, on the whole, a little genius.—P. 148.\*

## LUDLOW.

LUDLOW is a mad republican.—P. 141.

Ludlow's Memoirs, as to its composition, is below criticism; as to the matter, curious enough; with what spirit written, you may judge by his character, which was that of a furious, mad, but, I think, apparently honest, Independent.—P. 148.

## LORD CLARENDON,

IN studying this period—the most important, the most wonderful in all history,—I suppose you will make Lord Clarendon's incomparable performance your ground-work. I think it will be understood to advantage by reading, as an introduction to it, Rapin's "Reign of James I. and the first Fourteen Years of Charles I."—P. 148.

## HOBBS.

NOR must that strange thing of Hobbes be forgot, called *The History of the Civil Wars*. It is in dialogue, and full of paradoxes, like all his other writings: more philosophical, political, or any thing rather than historical; yet full of shrewd observations.—P. 149.

## BATES.

THE "Elenchus Motuum" of Bates may be worth reading.—P. 149.

\* Whoever has read Whitlock's admirable Journal of his own Embassy to Sweden, when employed by Cromwell in 1653, (published by Morton in 1772, 2 Vols. 4to.) will form a very different opinion of his probity, wisdom, and talents, than would be guessed from this flippancy estimate of his character.

## WARWICK.

THE like remark as to Sir Philip Warwick's Memoirs.—  
P. 149.

## THE CIVIL WAR.

SEE particularly, on the civil wars, Ludlow's three Letters from the Hague (published by Mr. Baron Maseres); all Prynne's writings, particularly his "Hidden Works of Darkness" and "Rome's Masterpiece;" and, above all, the speech made by him in the House of Commons in 1648, on the question of accepting the King's concession, published in the Parliamentary History of Great Britain, where he proves that the Jesuits, and not the Puritans, brought about the King's death, which very soon followed that speech in favour of the King.

MISCELLANEOUS.

THE cause of liberty was then, and is always, the only cause that can excuse a civil war; yet if Laud had not doted on trifles, and the Presbyterians been squeamish about them, I question whether the nobler motives would have had sufficient influence to save us from arbitrary power. They are the slightest objects that make the deepest impression on the people. They seldom fight for a liberty of doing what they have a right to do, but because they are prohibited or enjoined some folly that they have, or have not, a mind to do.

LORD ORFORD'S *Works*, Vol. III. p. 198. 4to. 1798.

THE second section of the Sixth Chapter of Baxter's "Saints' Rest," Part II. contains a summary of that able writer's views of the time of Charles I. and the Commonwealth; which may, however, be much more fully seen in his valuable "Life and Times," a folio volume, published by Matthew Silvester, after his death.

MISCELLANEOUS.

## CIVIL-WAR PAMPHLETS.

A LARGE collection of pamphlets and journals, published during the civil war, between the years 1639 and 1666, and methodized by Carte (the historian), is in the Library at Madingley, near Cambridge, the seat of the Cottons.

*Life of CARTE—Biogr. Dictionary.*

N. B. King George III. gave a great variety to the British Museum.

## LORD CLARENDON'S HISTORY.

I AM come this morning from the third reading of Lord Clarendon's History, with the same appetite to a fourth that ever I had to the first; it being most plain that that great story neither had, nor could ever have, been told as it ought to be, but by the hand and spirit that has now done it: and I trust that your Lordship and your brother will not suffer the press to slacken in the despatch of the remainder, and therewith in the eternizing the honour of your name and family; the delivering your country from the otherwise endless consequences of that its depraved loyalty, which nothing but this can cure; and your putting together such a lecture of government for an English Prince, as you may yet live to be thanked, and to thank God for.—[Letter from Mr. Pepys to Lord Clarendon.]

PEPYS'S *Diary*, Vol. II. p. 276.

I CANNOT but let you know the incredible satisfaction I have taken in reading Lord Clarendon's History of the Rebellion, so well, and so unexpectedly well written: the preliminary, so like that of the noble Polybius, leading us by the courts, avenues, and porches into the fabric; the style masculine; the characters so just, and tempered without the least ingredient of passion or tincture of revenge, yet with such natural and lively touches, as shew his Lordship well knew, not only the



persons' outside, but their very interiors : whilst yet he treats the most obnoxious, who deserved the severest rebuke, with a becoming generosity and freedom, even where the ill conduct of those of the pretended loyal party, as well as of the most flagitious, might have justified the worst that could be said of their miscarriages and demerits. In sum, there runs through this noble piece a thread so even, and, without breach or knot in the whole contexture, with such choice and profitable instructions naturally emerging from the subject, as persons of the sublimest rank and office need not be ashamed to learn their duty, and how to govern themselves ; and, from the lapses and false politics of others, how the greatest favourites and men in grace should be examples of modesty and temperance, unelated, easy, and accessible, without abusing their power : whilst being apt to forget themselves, and the slippery precipices they stand on, they too often study, not so much how to make their treading sure, by the virtue of justice, moderation, and public spirit, as to raise themselves fortunes, and purchase titles and adorations, by flattering the worst and most destructive inclinations of princes in the most servile compliances and basest offices. What I have written more in this style, and from my heart, to my present Lord Clarendon, who sent me his father's books, I wish you had seen ; for I acknowledge myself so transported with all the parts of this excellent history, that, knowing as I did most of the persons then acting the tragedy, and those against it, I have no more to say, but much, very much, to admire : not doubting but the rest which follows will be still matter of panegyric, and justify the highest epithets ; and that, by the time he has done, there will need no other account of what passed during the reign of that suffering and unfortunate Prince to give the world a piece equal to any thing extant, not only in our own poorly-furnished history

of this, but of any nation about us. To conclude; it required no little skill, prudence, and dexterity, to adventure so near the truth, without danger or just resentment of those who deserved so ill as no reflections could have been severe enough. Let what I have written to his Lordship speak the rest of my sentiments on the author and his noble work. [Mr. Evelyn to Mr. Pepys.] PEPYS'S *Diary*, Vol. II. p. 288.

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THE CLASSICS.

WHAT is there that is valuable in human life, what is there that is profound in the mental sciences, or beautiful and sublime in the imagination, that is not depicted and enriched in the writings of the ancient Classics? The world untutored, yet teeming with the seeds of knowledge, lay before them. They were living among men in the infancy of human understanding. What they uttered, and what they acted, bore the first stamp of the superiority of wisdom. Some of their works have reached us, through successive generations, with an undiminished brilliancy; and they will doubtless remain a monument of the power of human genius to the latest ages of men. RAITHBY *on the Law*, p. 93.

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CLEAN.

DR. JOHNSON derives this word from the Welch *glan*, "free from moral impurity, innocent, godlike." He might have cited the *Gloria Patri*, "Ysprid glan," for the phrase of the Holy Spirit; literally, the *clean* or pure Spirit.

MISCELLANEOUS.

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CLEMENCY IN GOVERNMENT.

NOTHING can work on a free people so much as justice and clemency in the Government.

BISHOP BURNET'S *Abridgment of his History*, p. 179.

## CLERGY.

THE very openers and intelligencers  
 Between the grace, the sanctities of heaven,  
 And our dull workings.

SHAKSPEARE—*Henry IV.* Part II. Act 4. Scene 2.

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## THE CLERGY NOT INFALLIBLE.

I HAVE remarked that the majority of Clergymen fail to enforce sufficiently the main doctrinal points—the reconciliation, and death of JESUS, the forgiveness of sins, the power of gratitude and love, and the state of adoption: on the other hand, they occupy themselves with non-essentials. . . . 'Tis strange, but nevertheless true, that weighty matters are often more quickly seen, and more fundamentally understood, by pious and upright laymen, than by learned theologians, who have studied deeply, and consequently ought to know better all that relates to such holy subjects.

The late KING OF PRUSSIA—*Life and Opinions of Frederick William III.* Translated by BIRCH.

THERE is no reason to suppose that the heresy of Tractarianism—a modification of the apostacy of Romanism—had disturbed Europe when the late excellent King of Prussia remarked on the deficiencies of his own Clergy. If his remarks had any application to our own Church at that time, it cannot be doubted that they apply with much greater force at present. [Editor.]

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## A BAD CLERGYMAN.

SUCH a Minister carries a shoal down with him of those who have either perished in ignorance through his neglect, or have been hardened in sin through his example.

BISHOP BURNET.

## BENEFIT OF CLERGY.

THIS was an invention of the Priests, that if any, who was capable of entering into Orders, and had not been twice married, or had not married a widow, could read, and vowed to take Orders, he was to be saved in many criminal cases.

BISHOP BURNET'S *Abridgment of his History*, p. 292.

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## POVERTY OF THE CLERGY.

IT is somewhat hard that a man should be barred the conveniences of this life for helping his neighbours to a better.

JEREMY COLLIER *on the Stage*. Fifth Edition, p. 275.

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## A PIOUS CLERGYMAN.

THE life of a pious Clergyman is visible rhetoric.

HOOVER.

N.B. This answers to the Apostle's "living epistles of Christ, known and read of all men." [*Editor.*]

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## CLERGY PLAYING AT CARDS.

No ecclesiastical persons shall spend their time idle by day or by night, *playing at cards*, or any other unlawful games; but at all times convenient they shall hear or read somewhat of the Holy Scriptures; shall occupy themselves with some honest study or exercise; always endeavouring to profit the Church of God; having always in mind that they ought to excel all others in purity of life; and should be examples to the people to live well and Christianly.

*Seventy-fifth Canon of the Church of England.*

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## THE CLERICAL OFFICE.

THE Rev. John Newton said that preaching was the best profession, but the worst trade.

MISCELLANEOUS.



## CLIMATE.

THE human body is less affected by climate than that of any other animal. Some animals are confined to a particular region of the globe, and cannot exist beyond it: others, though they may be brought to bear the injuries of a climate foreign to them, cease to multiply when carried out of that district which Nature destined to be their mansion. Even such as seem capable of being naturalized in various climates feel the effect of every remove from their proper station, and gradually dwindle and degenerate from the vigour and perfection peculiar to their species. Man is the only living creature whose frame is at once so hardy and so flexible, that he can spread over the whole earth, become the inhabitant of every region, and thrive and multiply under every climate. Subject, however, to the general law of nature, the human body is not entirely exempt from the operation of climate; and when exposed to the extremes either of heat or cold, its size or vigour diminishes.

ROBERTSON'S *America*, Vol. II. Book IV. p. 53.

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## ORIGIN OF COAL AND IRON.

THE important uses of coal and iron, in administering to the supply of our daily wants, give to every individual amongst us, in almost every moment of our lives, a personal concern, of which but few are conscious, in the geological events of distant eras. We are all brought into immediate connection with the vegetation that clothed the ancient earth before one-half of its actual surface had yet been formed. The trees of the primæval forests have not, like modern trees, undergone decay, yielding back their elements to the soil and atmosphere by which they had been nourished; but, treasured up in subterraneous store-houses, have been transformed into enduring beds of coal, which, in

these latter ages, have become to man the sources of heat, and light, and wealth. My fire now burns with fuel, and my lamp is shining with the light of gas, derived from coal that has been buried for countless ages in the deep and dark recesses of the earth. We prepare our food, and maintain our forges and furnaces, and the power of our steam-engines, with the remains of plants of ancient forms and extinct species, which were swept from the earth ere the formation of the transition strata was completed. Our instruments of cutlery, the tools of our mechanics, and the countless machines which we construct, by the infinitely varied applications of iron, are derived from ore, for the most part coëval with, or more ancient than, the fuel, by the aid of which we reduce it to its metallic state, and apply it to innumerable uses in the economy of human life. Thus, from the wreck of forests that waved upon the surface of the primæval lands, and from ferruginous mud that was lodged at the bottom of the primæval waters, we derive our chief supplies of coal and iron;—those two fundamental elements of art and industry, which contribute, more than any other mineral production of the earth, to increase the riches, multiply the comforts, and ameliorate the condition of mankind.

DR. BUCKLAND'S *Geology*, Vol. I. ch. 7.

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#### DEBASING THE COIN.

HIS embasing the coin was done upon a common mistake of weak governments, who fly to that as their last refuge, in the necessity of their affairs.

BISHOP BURNET'S *Abridgment of his History*, p. 113.

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#### PROVIDENTIAL COINCIDENCE.

IN a manuscript account of persons who have attained the age of a hundred years and upwards, announced for sale in

the Catalogue of Mr. Thorpe the bookseller, for 1836, (and bought by him as part of the collection of Mr. Broadley, near Derby,) is recorded the case of James Hatfield, who, being a soldier on duty upon Windsor Terrace, was capitally tried for being asleep at his post; to which charge he established a successful defence, namely, that not having been relieved at twelve o'clock (when he should have been), he had heard St. Paul's clock strike *thirteen*: and the fact of its having done so, on that particular night, having been corroborated by others, his life was saved; after which he lived to the age of 105. This traditional story was told me in early life by my father, and I have often heard it since. The date assigned, in the manuscript, to the anecdote is that of 1770.

MISCELLANEOUS.

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A COLD.

I RECOLLECT my mother's speaking of Dr. Ratcliffe as having attended her mother. Once, on her sending for him, and replying to his question of "What ailed her?" by saying, "I have only a cold," he answered, "Well! what would you have? would you have the plague?"

MISS HAWKINS'S *Anecdotes*, p. 304.

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COLD BATH, OR SPRING.

Te flagrantis atrox hora Caniculæ

Nescit tangere.

HOR. *Od.* Book III. 13.

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DEAN COLET, FOUNDER OF ST. PAUL'S SCHOOL.

DEAN COLET could have been no common man, of whom such a person as Erasmus writes on his death, "I am now but half alive, since I have lost my better part in him. But," he adds, "he is in better company, for he now securely



enjoys his Saviour Christ, whom he always had in his lips, and at his heart." And again, "I know his state is happy. He is now delivered from a troublesome and wicked world, and enjoys the presence of his Redeemer Jesus, whom he loved so affectionately in his life; but, on behalf of the world, I cannot but deplore the loss of such an admirable example of Christian piety, and such an excellent preacher of the Gospel of Christ." These extracts may enable us to understand the principle upon which the early lights of the Reformation acted. St. Paul's School, which Colet founded, and which we are rather apt to regard as an institution of learning, was, in fact, the first Protestant School, before the Reformation; of which its founder observes, in his Statutes, "My intent is, by this School, specially to increase the knowledge and worshipping of God and our Lord Christ Jesus, and good Christian life and manners in the children." We see thus, that this blessed man considered mere human learning, however valuable in itself, as only auxiliary to divine teaching. It is remarkable that there were more grammar-schools endowed thirty years before the Reformation, than for the three hundred years which had preceded; and Knight (in his *Life of Colet*, from which these particulars are taken) says, that in founding one grammar-school the Dean, in fact, restored two Universities, of which that school became the feeder. Its early fruits were, Milton, Calamy, Camden, Pepys, and Nelson, "cum multis aliis quæ nunc perscribere longum est."

MISCELLANEOUS.

See KNIGHT'S *Life of Colet*.

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COLISEUM.

THIS word is not given by Dr. Johnson, though long adopted by us. The Latin word is derived from the Italian *Coliseo*; which Maffei, in his work on Amphitheatres, says was so



called from its magnitude (as the Colossus of Edifices), as the Colossus itself was the largest among statues.

MISCELLANEOUS.

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COMING OFF WITH FLYING COLOURS.

SOME one observing, in presence of George III., upon the failure of Sir Joshua Reynolds's colours, the king replied, "Well, then, every one must admit that he has come off with *flying colours*."

MISCELLANEOUS.

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DEATH OF COLUMBUS.

DISGUSTED with the ingratitude of a monarch whom he had served with such fidelity and success, exhausted with the fatigues and hardships which he had endured, and broken with the infirmities which these had brought upon him, Columbus ended his life at Valladolid on the 20th of May 1506, in the 59th year of his age. He died with a composure of mind suitable to the magnanimity which distinguished his character, and with sentiments of piety becoming that supreme respect for religion which he manifested in every occurrence of his life.

ROBERTSON'S *History of America*, Vol. I. Book 2. p. 222.

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COLLECTORS OF CURIOSITIES.

————THE foremost toyman of his time.

YOUNG—*Satire IV.*

[Of Sir Hans Sloane; and (by anticipation) of Lord Orford.]  
[*Editor.*]

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LITERARY COLLECTORS.

SPARSA COEGI.

MISCELLANEOUS.

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## THE MANIA OF COLLECTING.

IN the first impression of Hogarth's "March to Finchley," dedicated to the King of Prussia, one letter in his Majesty's name was accidentally omitted, a copy of which sells for ten times the sum of one that has "Prussia" with two s's! The late Queen (Charlotte) had one of them at Frogmore.

Thus "the Vinegar Bible," or the folio copy, which, in the headings of the pages, reads "the Parable of the Vinegar," instead of "the Vineyard," is another literary curiosity. The late Duke of Sussex possessed a copy of this, as of every other that is rare and curious from more intrinsic merit. Another example is the early edition of Littleton's Latin Dictionary (noticed before, p. 31), where the translation of "condog," for "concurro," occurs as the blunder of a literary amanuensis.

MISCELLANEOUS.

## FORTUITOUS COMBINATION.

IT is a curious effect of accident that the whole of the letters of the alphabet (considering I and J as identical) should be found in the English translation of the 21st verse of the 7th chapter of Ezra. Perhaps it is yet more remarkable that this circumstance should ever have been discovered.

MISCELLANEOUS.

## THE TEN COMMANDMENTS.

IT is the remark of an old Puritan, that every Christian has ten children, all of whom are equally dear to him.

REV. W. JAY.

## COMMENDATION.

WATCH against the expectation of hearing your own praise; and when such a thought arises, instantly suppress it. When you are commended, let not your thoughts dwell on it with

delight; but let it be to you as nothing. When friends, out of love, over-value you, it concerns you not to over-value yourself, nor to take more than your due, though they give it.

ADAM'S *Private Thoughts*.

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COMMENTARIES.

THE REV. MR. S—— said in conversation (Nov. 8, 1820), "If a man be determined to be implicitly bound by a commentary on the Scriptures, let him place it for consultation in some attic, which is the hottest room in his house in the summer, and the coldest in the winter, and let him fasten it with a chain, so that it cannot be removed to a more tolerable atmosphere."

MISCELLANEOUS.

THE Scriptures are so darkened with expositions, and buried under such a heap of rubbish, that it is a kind of labour even for the Spirit of God to remove it. The minds of the poor, not being sophisticated by the false glosses which obscure the plain sense of Scripture, are in a much better condition for understanding it than the learned. We go to commentators, for the most part, because we are afraid to take Christ and his Apostles upon their own word. If we had a simple faith, we should seldom want others to explain their meaning.

ADAM'S *Private Thoughts*, p. 30.

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COMMENTATORS AND COMMENTARIES.

NIMIUM intelligendo, facies ut nihil intelligas.

TERENCE.

MALDONAT says of Luke ii. 34.: "This passage had been much easier understood, if no man had attempted to expound it."

MISCELLANEOUS.

## COMMENTATORS AND EMENDATORS.

IMPERIOUS some a classic fame demand,  
 For heaping up, with a laborious hand,  
 A waggon load of meanings for one word,  
 While A's depos'd, and B with pomp restor'd.

YOUNG—*Satire I.*

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 COMMERCE DEFIES ALL ATTEMPTS AT RESTRICTION.

THE legislature that loads trade with impositions too heavy, or fetters it by restrictions too severe, defeats its own intention, and is only multiplying the inducements to violate its statutes, and proposing a high premium to encourage illicit traffic. The Spaniards, both in Europe and America, being circumscribed in their mutual intercourse by the jealousy of the Crown, or oppressed by its exactions, have their invention continually on the stretch how to elude its edicts. The vigilance and ingenuity of private interest discover means of effecting this, which public wisdom cannot foresee, nor public authority prevent. This spirit counteracting that of the laws, pervades the commerce of Spain with America in all its branches, and from the highest departments in Government, descends to the lowest. The very Officers appointed to check contraband trade are often employed as instruments in carrying it on; and the Boards instituted to restrain and punish it, are the channels through which it flows. ROBERTSON'S *America*, Book VIII. p. 341.

This fact was never so fully demonstrated as in the fruitless attempt of Buonaparte to ruin the trade of France, in order to the destruction of England, both projects having failed. [Editor.]

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## PHILIP DE COMMINES.

I HAVE of late been chewing over some old stories, and, among others, the reign of Louis XI. and Charles Duke of Burgundy, written by Philip de Commines; and I cannot but pity and deplore the unhappiness of princes who are not philosophers, and never take the counsel of such honest, wise, and worthy persons as was the author of those Memoirs. If I were a prince's tutor, I would cause my pupil to read over Commines once a year at least.

EVELYN to PEPYS. *Diary*, Vol. II. p. 154.

## COMMON.

DR. JOHNSON'S interpretation of this word as "public," may be further illustrated from the use still retained in the phrases of Common Hall, Common Council, Common Sergeant, and Common Pleaders, of the City of London.

MISCELLANEOUS.

## COMMON MINDS INFLUENCED BY CIRCUMSTANCES.

A MIND that has no balance in itself turns insolent or abject, out of measure, with the various changes of fortune.

BISHOP BURNET'S *Abridgment of his own History*, p. 211.

## COMMON SENSE.

ALTHOUGH no science, fairly worth the seven.

MISCELLANEOUS.

WHEN will the grace of God enthrone common sense in the minds of religious people?

REV. W. JAY.

THERE is a hidden rock whereon many barks of knowledge have been cast away; which is, that men have despised to be conversant in ordinary and common matters, the judicious

direction whereof, nevertheless, is the wisest doctrine; for life consisteth not in novelties nor subtleties.

LORD BACON—*Works*, Vol. I. p. 164.

IF they had consulted with Nature they had made their doctrines less prolix, and more profound. IBID. p. 165.

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COMMON SENSE AND COMMON LIFE.

I ALWAYS think that common sense is the best indication of a sound mind, and common life the best means of temporal happiness, else they had never been common.

DR. CHEYNE *on the English Malady*, p. 168.

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COMMON SENSE BETTER THAN FINE SENSE.

FINE sense and exalted sense are not half so useful as common sense. There are forty men of wit for one man of sense. And he that will carry nothing about him but gold, will be every day at a loss for readier change.

*Thoughts on various Subjects*, by POPE and SWIFT.

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COMMON SENSE BETTER THAN FINE GENIUS.

WHAT instances bleed recent in each thought,  
Of men to ruin by their genius brought!  
Against their wills what numbers ruin shun,  
Only through want of wit to be undone!  
Nature has shewn, by making it so rare,  
That wit's a jewel which we need not wear:  
Of plain sound sense life's current coin is made;  
With that we drive the most substantial trade.

YOUNG'S *Satires*, Epist. II.

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HOUSE OF COMMONS.

A MOB of gentlemen who speak with ease.

Quoted by LORD JOHN RUSSELL of the House of Commons.

## HOUSE OF COMMONS' COMMITTEES.

WHAT a tumultuous thing this Committee is, for all the reputation they have of a great Council; there being as impertinent questions, and as disorderly, proposed, as any man could make.

PEPYS'S *Diary*, Vol. II. p. 146.

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## DIVINE COMMUNION.

EACH mind possesses, in its interior mansions, a solemn, retired apartment, peculiarly its own, into which none but itself and the Deity can enter.

FOSTER—*Essays*.

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## COMMUNITY IN PUNISHMENT.

As it would prove no alleviation to the misery of one on the rack to hear the cries of thousands similarly circumstanced, so will fellowship in future suffering rather prove an aggravation. Dives knew this, and prayed that his brethren might be forewarned against coming into the same condition.

MISCELLANEOUS.

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## TRAVELLING COMPANION.

THESE high wild hills, and rough uneven ways,  
 Draw out our miles, and make them wearisome;  
 And yet your fair discourse hath been as sugar,  
 Making the hard way sweet and delectable.

SHAKSPEARE—*Richard II.* Act. 2. Scene 3.

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## COMPANY.

IT is certain that either wise bearing, or ignorant carriage, is caught as men take diseases, one of another; therefore, let men take heed of their company.

SHAKSPEARE—*Henry IV.* Part II. Act 5. Scene 1.

## BAD COMPANY

ILL company is like a dog, who dirt's those most whom he loves best.

SWIFT—*Thoughts on various Subjects.*

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## BAD COMPANY WORSE THAN NONE.

E' MEGLIO andar solo, che mal' accompagnato.

*Italian Proverb.*

THERE is a thing, Harry, which thou hast often heard of, and it is known to many in our land by the name of Pitch: this pitch, as ancient writers do report, doth defile; so doth the company thou keepest.

SHAKSPEARE—*Henry IV. Part I. Act 2. Scene 4.*

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## AN EASY COMPETENCE.

SIT mihi, quod nunc est, etiam minus; ut mihi vivam  
 Quod superest ævi, si quid superesse volunt Dî:  
 Sit bona librorum et provisæ frugis in annum  
 Copia; ne fluitem dubiæ spe pendulus horæ.

HOR. *Epist.* Book I. 18.

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## CONTENTED COMPETENCE.

CUR valle permutem Sabinâ  
 Divitias operosiores?

HOR. *Od.* Book III. 1.

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## COMPILATION.

———— EGO, apis Matinæ

More modoque,

Grata carpentis thyma per laborem

Plurimum ———

HOR. *Od.* Book IV. 2.

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## COMPLAINERS OF THEIR OWN TIMES, AND THEIR OWN COUNTRY.

————— Nisi quæ terris semota, suis que  
 Temporibus defuncta videt, fastidit et odit.

Hor. *Epist.* Book II. 1.

## THE IMPOLICY OF COMPLAINING.

No man can be expected to sympathize with the sorrows of vanity. If, then, you are mortified by any ill-usage, whether real or supposed, keep at least the account of such mortifications to yourself, and forbear to proclaim how meanly you are estimated by others, unless you desire to be meanly thought of by all.

Mrs. Piozzi's *Anecdotes of Johnson*, p. 246.

## UNCHRISTIAN COMPLAINING.

“THE fool saith, I have no friends, I have no thank for all my good deeds; and they that eat my bread speak evil of me.”

*Ecclesiasticus*, xx. 16.

## COMPLAINT.

COMPLAINT is the largest tribute heaven receives, and the sincerest part of our devotions.

SWIFT—*Thoughts on Various Subjects.*

THEY who complain most are most to be complained of.

MATTHEW HENRY.

## THE FIRST COMPLAINT.

AND knowing he that first complains  
 Th' advantage of the business gains.

HUDIBRAS, Part III. Canto 3.

## THE UNIVERSALITY OF COMPLAINT.

RESOLVE me why the cottager and king —  
 He whom sea-sever'd realms obey, and he

Who steals his whole dominion from the waste,  
 Repelling winter's blasts with straw and mud—  
 Disquieted alike, draw sigh for sigh ;  
 In fate so distant—in complaint so near.

YOUNG—*Night Thoughts*.\*

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COMPLIMENT.

DILLON, after having been in the Inquisition at Goa, dedicated an account of that tribunal, and of his own sufferings, to a lady, as follows :—

“ MADemoiselle—J'aurois tort de me plaindre des rigueurs de l'Inquisition, et des mauvais traitemens que j'ai éprouvé de la part de ses ministres, puis qu'en me fournissant la matière de cet ouvrage, ils m'ont procuré l'avantage de vous le dedier.”

Upon which Dr. Southey observes, “The compliment is far-fetched, and dearly bought. Heaven forbid that I should either go so far for one, or purchase it at such a price !”

MISCELLANEOUS.

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FISHING FOR COMPLIMENTS.

SOME people angle for praise with the bait of humility. I hope you will never be caught by it. They condemn themselves, hoping that you will contradict them, and commend them. Rather join them in running them down. It is always better to err on the safe side.

REV. W. JAY—*Sermon*, March 8, 1835.

\* This splendid work of Young, almost as unvalued as it is inestimable, is at present comparatively unknown ; and modern poetry—sometimes any thing but moral,—together with novels often of a very impure character, with travesties of history under the same form, are the works most in demand. Some West-end booksellers only know the “Night Thoughts” by name, as the writer can attest, from personal inquiry ; and a class of ephemeral reading which saves the trouble of thinking is found advantageous to those publishers who will stoop to cater for a diseased appetite. Parents and Instructors will do well to watch the course of reading which can neither cultivate the mind, nor improve the heart. [*Editor*.]

## THE COMPLIMENT RETURNED.

LORD CHESTERFIELD, in the after part of his life, called upon Mrs. Anne Pitt, the sister of Lord Chatham, and complained of his bad health, and his incapacity for mental exertion. "I fear," said he, "that I am growing an old woman." "I am glad of it, my Lord," replied the lady; "I was afraid that you were growing an old man, which, you know, is a much worse thing."

SEWARD'S *Anecdotes*, Vol. II. p. 356.

## COMPRESSION IN COMPOSITION; OR, THE PROVERBIAL STYLE.

Πέλαγος πραγμάτων ἐν σταλάγματι ῥημάτων.

CYPRIAN, Sect. 568.

"An ocean of matter in a drop of language."

## NATURE TO BE FOLLOWED IN COMPOSITION,

AH, friend! to dazzle let the vain design;  
 To raise the thought, and touch the heart, be thine.  
 That charm shall grow, while what fatigues the ring,  
 Flaunts and goes down an unregarded thing.  
 So when the sun's broad beam has tir'd the sight,  
 All mild ascends the moon's more sober light:  
 Serene in virgin modesty she shines  
 And, unobserv'd, the glaring orb declines. POPE.

## UNCERTAIN PROGRESS OF COMPOSITION.

THE work was composed at different times, and by slow degrees: now and then, indeed, it spread itself into branches and leaves like a plant in April, and advanced seven or eight pages in a week; and sometimes it lay by without growth, like a vegetable in the winter, and did not increase half so much in the revolution of a year.

DR. WATTS—*Preface to the Improvement of the Mind.*

## COMPULSION NOT CONVICTION.

HE that complies against his will  
Is of the same opinion still.

HUDIBRAS—Part III. Canto 3.

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## THE TREASON OF CONCEALMENT.

DR. SOUTH reports a remark of King James I. that the Powder Plot might have been earlier discovered, had not some of his officers loved their money, or their own persons, much more than their country. To which South adds: "The truth is, considering how gross the action was, being a conveyance of so much wood, and so many barrels, to such a certain place, adding, withal, the number of persons engaged in the plot, it is a miracle it was not searched into, and found out before." And he then mentions an aphorism of Archbishop Laud; viz. "The Lord deliver us from covetous and fearful men! the covetous will betray us for money: the fearful, for security." SOUTH'S *Sermons*, Vol. V. p. 407.

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## CONCENTRATION OF PURSUIT.

EVERY man might be more useful and happy than he is, if he would be contented to be employed about one thing.

ADAM'S *Private Thoughts*, p. 122.

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## CONCERTS.

MATTA leur demanda, que diable ils vouloient faire de musique, et soutient que cela n'étoit bon dans ces occasions que pour des femmes, qui avoient quelque chose à dire à leur amans pendant que les violons etourdissoient les autres, ou pour des sots, qui ne savoient que dire quand les violons ne jouoient pas. *Mémoires de Grammont*, p. 49. 4to.



## THE WISDOM OF TIMELY CONCESSION.

IMPRESS them seriously with the apprehension of their risking every thing, if they do not in time abandon ground that is ultimately untenable.

WILLIAM PITT.

*Rutland Correspondence*, London, 1842. [Privately printed.]

DUM furor in cursu est, currenti cede furori.

[POPE URBAN, in reply to the opposition of William Rufus.]

BISHOP BALE—*Acts of the English Votaries*, Second Part,  
p. 64. Edit. 1560.\*

## CONCLUSIONS WITHOUT PREMISES.

MEN see a little, presume a great deal, and so jump to the conclusion.

LOCKE.

## AN ILLOGICAL CONCLUSION.

BUT then there is no consonancy in the sequel.

SHAKSPEARE—*Twelfth Night*, Act 2. Scene 5.

## CONFESSION OF ERROR.

A MAN should never be ashamed to own he has been in the wrong; which is but saying, in other words, that he is wiser to-day than he was yesterday.

*Thoughts on Various Subjects*, by POPE and SWIFT.

## THE CONFESSIONS OF ERROR.

UN *j'ai tort* vaut mieux que cent repliques ingenieuses.

BONNET.

## A CANDID CONFESSION.

THOMAS, Earl of Suffolk, was Chancellor of the University of Cambridge (temp. James I.). When the Public Orator, at

\* This work is now of rare occurrence, but none has more ably exposed the abominations of Popery; above all, with regard to the deplorable evil of the *celibacy of the Romish Clergy*—"FORBIDDING TO MARRY!" 1 Tim. iv. 3.

[Editor.]

his inauguration, addressed him, as was usual, in a Latin speech, he informed the assembled senate that he did not understand what was said; but concluding they meant to welcome him, he begged to assure them, in return, that he would advance their interests as much as lay in his power.

LLOYD'S *State Worthies*, Vol. II. p. 80.

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CONFESSION OF GUILT, RARE.

ENTENDONS discourir, sur les bancs des galères,  
 Ce forçat abhorré même de ses confrères;  
 Il plaint par un arrêt injustement donné  
 L'honneur en sa personne à ramer condamné.

BOILEAU, Sat. II.

*Note on the above passage by Levizac.*—"Allusion à une action memorable du Duc d'Ossonne, Vice-Roi de Sicile et de Naples. Ce Seigneur etant, un jour, à Naples, et visitant les galères du Port, eut la curiosité d'interroger les forçats: mais ils protestèrent tous de leur innocence, à l'exception d'un seul, qui avoua, de bonne foi, que si on lui avoit rendu justice, il auroit été pendu: "Qu'on m'ôte d'ici ce coquin-la," dit le Duc, en lui donnant la liberté, "il gateroit tous ces honnêtes gens."

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CONFESSION OF SIN.

A LADY came to Charles Wesley, complaining that she was the chief of sinners, the worst of transgressors, utterly lost and helpless. "I have no doubt, Madam," replied he, "that you are bad enough." She instantly flew into a passion, declared that she was no worse than her neighbours, scolded the preacher as a slanderer, and, it is thought, would have boxed his ears, if he had not quitted the apartment.

*The Bishop, or Letters to a Prelate.*

A parallel passage occurs in Mrs. Hannah More's admirable Novel of "Cœlebs:"

In the evening Mrs. Ranby was lamenting, in general and rather customary terms, her own exceeding sinfulness. Mr. Ranby said, "You accuse yourself rather too heavily, my dear; you have sins to be sure." "And pray what sins have I, Mr. Ranby?" said she, turning upon him with so much quickness that the poor man started. "Nay," said he, meekly, "I did not mean to offend you; so far from it, that, hearing you condemn yourself so grievously, I intended to comfort you, and to say, that, except a few faults——" "And pray what faults?" interrupted she, continuing to speak, however, lest he should catch an interval to tell them. "I defy you, Mr. Ranby, to produce one." "My dear," replied he, "as you charged yourself with all, I thought it would be letting you off easily, by naming only two or three, such as ——." Here, fearing matters would go too far, I interposed; and softening things as much as I could for the lady, said, "I conceived that Mrs. Ranby meant, that though she partook of the general corruption——." Here Mr. Ranby, interrupting me with more spirit than I thought he possessed, said, "General corruption, Sir, must be the source of particular corruption. I did not mean that my wife was worse than other women." "Worse! Mr. Ranby, worse!" cried she. Ranby, for the first time in his life, not minding her, went on, "As she is always insisting that the whole species is corrupt, she cannot help allowing that she herself has not escaped the general infection. Now, to be a sinner in the gross, and a saint in the detail—that is, to have all sins, and no faults—is a thing I do not quite comprehend."

*Cælebs*, Vol. I. p. 60.

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## CONFLICT AVOIDED.

OR as a bear encompass'd round with dogs,  
 Who, having pinch'd a few, and made them cry,  
 The rest stand all aloof and bark at him.

SHAKSPEARE—*Henry VI. Part III. Act. 2. Scene 1.*

## THE CHRISTIAN CONFLICT. (1 PET. iv. 1.)

THERE is still fighting, and sin will be molesting you: though wounded to death, yet will it struggle for life, and seek to wound its enemy; will assault the graces that are in you. Do not think, if it be once struck, and you have given it a stab near to the heart by "the sword of the Spirit," that therefore it will stir no more. No; so long as you live in the flesh, there will be remainders of the life of this flesh—your natural corruption: therefore you must be armed against it. Sin will not give you rest, so long as there is a drop of blood in its veins—one spark of life in it; and that will be, so long as you have life here. This old-man is stout, and will fight himself to death; and, at the weakest, it will rouse up itself, and exert its dying spirits, as men will do sometimes more eagerly than when they were not so weak, nor so near death.

This the children of God often find to their grief, that corruptions which they thought had been cold dead, stir and rise up again, and set upon them. A passion or lust that, after some great wound, lay a long while as dead, stirred not, and therefore they thought to have heard no more of it, though it shall never recover as fully again to be as lively as before, yet will revive in such a measure as to molest, and possibly to foil them yet again: therefore is it continually necessary that they live in arms, and put them not off to their dying day; till they put off the body, and be altogether free of the flesh. You may take the Lord's promise for victory in the



end; that shall not fail: but do not promise yourself ease in the way, for that will not hold. If, at some times, your enemy have the advantage, give not all for lost. He hath often won the day that hath been foiled and wounded in the fight. But likewise take not all for won, so as to have no more conflict, when sometimes you have the better, as in particular battles. Be not desperate when you lose, nor secure when you gain them: when it is worst with you, do not throw away your arms, nor lay them aside when you are at best. ARCHBISHOP LEIGHTON—*Commentary on St. Peter.*

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CONFLICTING CURRENTS.

Two different climates my chambers can boast,  
 On one side I freeze, on the other I roast.  
 No region can shew such domains as I rule in:  
 My rear is in Lapland, my front in Bencoolen.

MISCELLANEOUS.

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CONFORMING YOUR CONDUCT TO YOUR COMPANY.

ULULANDUM inter lupos. MISCELLANEOUS.

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CONGÉ D'ÉLIRE.

A GENTLEMAN having said that a *congé d'élire* has not the force of a command, but might be considered only as a strong recommendation; "Sir," replied Johnson, "it is such a recommendation, as if I should throw you out of a two pair of stairs window, and recommend you to fall soft."

*Life by Boswell*, Vol. IV. p. 338.

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CONNOISSEURS.

THE souls of connoisseurs, by long friction and incumbition, have the happiness, at length, to get all be-virtu'd, be-pictur'd, be-butterflied, and be-fiddled.

STERNE—*Tristram Shandy*, Vol. I.

## THE CONQUEST OF DIFFICULTY.

OMNE quod difficilius, eo pulchrius. MISCELLANEOUS.

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## A GREAT CONQUEROR [BUONAPARTE].

IMPIGER, iracundus, inexorabilis, acer,  
Jura neget sibi nata, nihil non arroget armis.

HOR. *Ars Poetica*, 121.

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## CONSCIENCE.

—Who has a breast so pure  
But some uncleanly apprehensions  
Keep leets and law-days, and in sessions sit  
With meditations lawful?

SHAKSPEARE—*Othello*, Act 3. Scene 3.

I'LL not meddle with it: it is a dangerous thing: it makes a man a coward. A man cannot steal, but it accuseth him; a man cannot swear, but it checks him; a man cannot act licentiously, but it detects him. 'T is a blushing, shame-fac'd spirit, that mutinies in a man's bosom. It fills one full of obstacles. It made me once restore a purse of gold, that, by chance, I found. It beggars any man that keeps it. It is turned out of all towns and cities for a dangerous thing.

SHAKSPEARE—*Richard III*. Act 1. Scene 4.

THRON'D in the vaulted heart, his dread resort,  
Inexorable Conscience keeps his court:  
With still small voice the plots of guilt alarms,  
Bares his mask'd brow, his lifted hand disarms;  
But wrapt in night, with terrors all his own,  
He speaks in thunder when the deed is done.

DR. DARWIN.

WHEN a man stands condemned at the bar of his own conscience, it is of small importance to his happiness to be thought innocent by all the rest of the world.

DR. MOORE'S *Zeluco*, p. 348.

————— LEAVE her to heav'n,  
And to those thorns that in her bosom lodge,  
To prick and sting her.

SHAKSPEARE—*Hamlet*, Act 1. Scene 5.

LET his tormentor, Conscience, find him out.

MILTON—*Paradise Regained*, Book IV.

WHAT is conscience? Is it, as has been thought, an internal monitor, implanted in us by the Supreme Being, and dictating to us, on all occasions, what is right or wrong? Or is it merely our own judgment of the moral rectitude or turpitude of our own actions? I take the word (with Mr. Locke) in the latter, as in the only intelligible sense.

BISHOP OF LANDAFF'S *Apology for the Bible*.

—————  
A GOOD CONSCIENCE.

As gentle and as jocund as to jest,  
Go I to fight: Truth has a quiet breast.

SHAKSPEARE—*Richard II.* Act 1. Scene 3.

WHAT stronger breast-plate than a heart untainted?  
Thrice is he arm'd that hath his quarrel just;  
And he but naked, though lock'd in steel,  
Whose conscience with injustice is corrupted.

SHAKSPEARE—*Henry VI.* Part II. Act. 3. Scene 2.

————— I FEEL within me  
A peace above all earthly dignities—  
A still and quiet conscience.

IBID.

THE conscience of good intentions, however succeeding, is a more continual joy to nature, than all the provision which can be made for security and repose.

LORD BACON'S *Works*, Vol. I. p. 168.

THE STRUGGLES OF AN AWAKENED, BUT UNENLIGHTENED, CONSCIENCE.

O MY offence is rank ; it smells to heaven ;  
 It hath the primal eldest curse upon 't—  
 A brother's murder !—Pray can I not,  
 Though inclination be as sharp as will :  
 My stronger guilt defeats my strong intent ;  
 And, like a man to double business bound,  
 I stand in pause where I shall first begin,  
 And both neglect. What if this cursed hand  
 Were thicker than itself with brother's blood ?—  
 Is there not rain enough in the sweet heavens  
 To wash it white as snow ? Whereto serves mercy,  
 But to confront the visage of offence ?  
 And what's in prayer, but this two-fold force,—  
 To be forestalled, ere we come to fall,  
 Or pardon'd, being down ? Then I'll look up :  
 My fault is past. But, O ! what form of prayer  
 Can serve my turn ? Forgive me my foul murder !—  
 That cannot be ; since I am still possess'd  
 Of those effects for which I did the murder—  
 My crown, mine own ambition, and my queen.  
 May one be pardon'd, and retain the offence ?  
 In the corrupted currents of this world,  
 Offence's gilded hand may shove by justice :  
 And oft 'tis seen the wicked prize itself  
 Buys out the law. But 'tis not so above :  
 There is no shuffling ; there the action lies  
 In his true nature ; and we ourselves compell'd,



Even to the teeth and forehead of our faults,  
 To give in evidence. What then? what rests?  
 Try what repentance can. What can it not?  
 Yet what can it, when one can not repent?  
 O wretched state! O bosom, black as death!  
 O limed soul; that, struggling to be free,  
 Art more engag'd! Help, angels! make assay!  
 Bow, stubborn knees! and, heart, with strings of steel,  
 Be soft as sinews of the new-born babe!  
 All may be well.

SHAKSPEARE—*Hamlet*, Act 3. Scene 3.

Perhaps no portion of Shakspeare is better known than this to every school orator; but its peculiar character, in delineating compunction, and the terror of natural conscience, in one under conviction of sin and fear of wrath, although unable to appropriate the only remedy for all sin, has probably not been always observed. [Editor.]

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A LARGE CONSCIENCE.

For a large conscience is all one,  
 And signifies the same with none.

HUDIBRAS, Part III. Canto 1.

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A SEARED CONSCIENCE.

————— If it were a kybe,  
 'Twould put me to my slipper; but I feel not  
 This deity in my bosom: twenty consciences,  
 That stand 'twixt me and Milan, candied be they,  
 And melt, ere they molest.

SHAKSPEARE—*Tempest*, Act 2. Scene 1.

## DIFFERENT STAGES OF CONSCIENCE.

WHEN frailty has never been voluntary, nor error stubborn—where the pride of early integrity is unsubdued, and the first purity of innocence is inviolate—how fearfully delicate, how tremblingly alive is the conscience of man! Strange, that what, in its first state, is so tender, can, in its last, become so callous.

MISS BURNEY'S\* *Cecilia*, Vol. II. p. 29.

## STIFLING CONSCIENCE.

LET not our babbling dreams affright our souls;  
Conscience is but a word that cowards use,  
Devis'd, at first, to keep the strong in awe.

SHAKESPEARE—*Richard III.* Act 5. Scene 3.

## CONSCIENCE MORE TERRIBLE THAN DEATH.

———— BETTER be with the dead,  
Than on the torture of the mind to lie  
In restless ecstasy.

SHAKESPEARE—*Macbeth*, Act 3. Scene 2.

## A TENDER CONSCIENCE.

SOME think that a tender conscience is a weak one; but it is a sign of their weakness who think so.

BEDDOME'S *Sermons*.

## CONSCIOUSNESS OF ERROR.

To know ourselves diseas'd is half our cure. POPE.

\* It appears desirable to remark, upon the several extracts from Miss Burney's Novels which will be found in this collection, that it seems difficult, at present, to understand the extravagant panegyrics which Dr. Johnson is represented, in her Diary, to have pronounced upon those publications. From the specimens, however, which follow, readers will be better able to judge for themselves whether she is not likely to have somewhat over-coloured the commendations in question. [Editor.]

It is always one step to amendment to be convinced that we want it. MISS BURNEY'S *Cecilia*, Vol. II. p. 217.

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CONSIDERATION ESSENTIAL TO WISDOM.

QUI pauca respiciunt, facîle pronuntiant. SENECA.

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THE IMPORTANCE OF CONSIDERATION.

CONSIDERATION is the first step towards conversion. The prodigal son came to himself first, and then to his father.

REV. MATTHEW HENRY—*Commentary on Deut. xxx. 1.*

DR. HORNECK, a considerable theologian, deemed this subject of sufficient importance to write a large octavo volume upon it, "The Great Law of Consideration," 1676 (often reprinted). It was of Dr. Horneck that Dean Freeman humorously said, in reference to the crowds which he attracted to the Savoy by his popular preaching, "That his parish was much the longest in town, since it reached from Whitehall to Whitechapel."

CHALMERS'S *Biographical Dictionary*.

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CONSISTENCY OF ACTION.

—————SERVETUR ad imum

Qualis ab incepto processerit, et sibi constet.

—————HOR. *Ars Poetica*, 126.

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CONSISTENCY OF CHARACTER.

It was said of an Irish gentleman, that he was the most even-tempered man in the world; for he was born in a passion, and had continued in it all his life. ATHENÆUM.

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CONSOLATION OF BOOKS,

COME, and take choice of all my library,  
And so beguile thy sorrow.

SHAKSPEARE—*Titus Andronicus*, Act 4. Scene 1.

## CONSOLATION IN REVERSES.

FRANCIS the First, after the battle of Pavia, wrote to his mother, Louisa of Savoy, Regent of France in his absence: "Tout est perdu, Madame, hormis l'honneur."

SEWARD'S *Anecdotes*, Vol. III. p. 374.

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## THE BRITISH CONSTITUTION.

It is natural for men to think that form of government the best under which they drew their first breath, and to propose it as a model and standard for all others. But, if any people upon earth have a just title thus to boast, it is we of this Island, who enjoy a constitution wisely moulded out of all the different forms and kinds of civil government into such an excellent and happy frame, as contains in it all the advantages of those several forms, without sharing deeply in any of their great inconveniences;—a constitution nicely poised between the extremes of too much liberty and too much power, the several parts of it having a proper check upon each other; by the means of which, they are all restrained, or soon reduced within their proper bounds, and yet the peculiar powers with which each is separately invested, are sure always, in dangerous conjunctures, to give way to the common good of the whole;—a constitution, where the Prince is clothed with a prerogative that enables him to do all the good he has a mind to, and wants no degree of authority but what a good Prince would not, and an ill one ought not, to have; where he governs though not absolutely, yet gloriously, because he governs men, and not slaves; and is obeyed by them cheerfully, because they know, that, in obeying him, they obey those laws only which they themselves had a share in contriving;—a constitution where the external government of the Church is so closely interwoven



with that of the State, and so exactly adapted to it, in all its parts, as that it can flourish only when that flourishes; and must, as it has always hitherto done, decline, die, and revive with it:—in a word, where the interest of prince and subject, priest and people, is perpetually the same; and the only fatal mistake that ever happens to our politics, is, when they are thought to be divided.

It is objected, indeed, to this admirable model, that it is liable to frequent struggles and concussions within, from the several interfering parts of it: but this, which is reckoned the disease of our constitution, may rather be thought a mark of its soundness, and the chief security of its continuance. For it is with governments exactly contrived as with bodies of a nice frame and texture, where the humours being evenly mixed, every little change of the proportion introduces a disorder, and raises that ferment which is necessary to bring all right again; and which thus preserves the health of the whole, by giving early notice of whatever is noxious to any of the parts: whereas, in governments, as well as bodies of a coarser make, the disease does not often begin to shew itself till it has infected the whole mass, and is past a cure; and so, though they are disordered later, yet they are destroyed much sooner. Accordingly we know, that, under this disadvantage, if it be one, our constitution has now lasted pretty entire through many ages: for excepting the short interruptions which conquest gave (which, however, have not been either so many or so great as some would make them) it has continued much the same, in the main parts and branches of it, from the earliest times of our Saxon ancestors down to this day. A clear proof, that it is a government suited every way to our temper and to our clime; that it is perfectly made for us, and we for it; and that God, therefore, never punishes us more sorely than

when he deprives us of it for a time; nor ever confers a greater blessing upon us than when he restores it.

BISHOP ATTERBURY—*Sermon VII.\**

It is wonderful to what an extent of endurance the British Constitution has hitherto (under the Divine blessing) defied the injurious and destructive assaults of the aristocratic and democratic portions of our executive government: but let one and the other be wise in time, and forbear to hazard the existence of such a patient by making any other ill-advised experiments on the best inheritance of our ancestors; for as it is with the animal frame, so is it also with the body politic. It may be found capable of sustaining a series of adventurous treatment, under the ill-usage of various excesses and long-continued intemperance, and that without, for some time, betraying any alarming symptoms; while the very impunity which frequently attends such a mistaken course, will engender greater recklessness and folly: but this deceitful calm will often precede a storm, when least anticipated, and the long-collecting mischief may issue in sudden apoplexy, or some other equally overwhelming evil.

MISCELLANEOUS.

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THE SERVICE OF CONSTRAINT.

A GENTLEMAN about to hire a servant, informed him that he considered it necessary to mention that it was the custom of his household to assemble at family worship every morning and evening. The man replied that he had no objection, but that he hoped his master would remember it in his wages!

\* When this was written, the British Constitution was unimpaired, as consisting of a Protestant Monarch, a Protestant Peerage, and a Protestant House of Commons. The year 1829 witnessed a change of the most fatal character: "Quis talia fando, temperet à lacrymis?" [Editor.]

Such an inadequate sense of the privilege of duty affords no better argument (as some unhappily suppose) against the practice of family worship, than the fact of many persons absenting themselves from public worship, or of others abusing the advantage of attending it, would justify its discontinuance in such a world as this. MISCELLANEOUS.

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## A CONSULTATION.

THE Rev. J. Newton told a friend that there had been a consultation of physicians about the Rev. R. Cecil, and that he had been found to be in great danger of going to heaven.

MISCELLANEOUS.

## FLATTERY OF CONSUMPTIONS.

It is very wonderful, that, notwithstanding the patient should be thus informed, and told, that his days are numbered, and his unavoidable dissolution comes on apace, yet such is the unaccountable flattery of this disease, that it so disarms even a wise man of his reflection, and so suspends his reason, that he is incapable of conviction, and cannot observe what all the world besides clearly discovers—that he is a dying man.

SIR RICHARD BLACKMORE *on Consumption*, p. 109.

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## CONTEMPT, THE ANSWER TO SOME SLANDER.

THERE is no slander in an allowed fool, though he do nothing but rail.

SHAKSPEARE—*Twelfth Night*, Act 1. Scene 5.

A MADMAN'S epistles are no gospels.

SHAKSPEARE—*Ibid.* Act. 5. Scene 1.

## CONTEMPT GALLING.

NOTHING rankles more in the heart than contemptuous expressions; nor is there any kind of injury more apt to provoke men to revenge. DR. MOORE'S *Zeluco*, p. 187.

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## CONTEMPT OF TRIFLES.

BE not disturbed for trifles. By the practice of this rule, we should come, in time, to think most things too trifling to disturb us. ADAM'S *Private Thoughts*, p. 146.

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## CONTEMPT OF THINGS HELD IN GENERAL ESTIMATION.

————— HORUM

Semper ego optarim pauperrimus esse bonorum.

————— HOR. *Sat.* Book I. 1.

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## CONTENT.

SUNT qui non habeant, est qui non curat habere.

————— HOR. *Epist.* Book II. 2.

————— To be the thing

Eternal wisdom wills, is ever best

————— MASON'S *Caractacus*, Act 1, Scene 5.

NATURE is content with little; grace with less; but lust with nothing. MATTHEW HENRY on *Genesis* ii.

Is happiness your point in view  
 (I mean th' intrinsic and the true)?  
 She nor in camps nor courts resides,  
 Nor in the humble cottage hides:  
 Yet found alike in every sphere;  
 Who finds *Content* will find her there.

————— GAY'S *Fables*.



————— OUR content

Is our best having.

SHAKSPEARE—*Hen. VIII. Act 2. Scene 3.*

OPINION is the rate of things ;

From hence our peace doth flow :

I have a better fate than kings,

Because I think it so.

CATHERINE PHILIPS.

I WILL not care what I have, whether much or little. If little, my account shall be less : if more, I shall do the more good, and receive the more glory.

BISHOP HALL—*Meditations and Vows.*

WE look only on those above us, which strains our hearts in pursuit, and puts all our faculties painfully on the stretch : whereas if we looked on those below us too, it would abate our ferment, remit our painful attention, and inspire quite new sentiments of our own state.

YOUNG—*True Estimate of Human Life.*

Who lives to nature never can be poor ;

Who lives to fancy never can be rich.

YOUNG—*Night Thoughts.*

AN African has no right to complain that he was not born a Briton ; nor a porter that he was not born a prince ; nor Saphronius and I, that we were not made prophets and apostles. If God has furnished all men with such natural powers, as, being improved in the best manner, would lead them to virtue, religion, and happiness, surely his creatures may give him leave to make so much distinction between them, as to set some of them in a plainer and easier road to

happiness than he has others : and it is shameful ingratitude for us in Christian countries to complain of our bountiful Creator, who has afforded us such peculiar favours, and made our way to heaven plainest of all.

DR. WATTS—*Strength and Weakness of Human Reason.*  
Works, p. 210.

BE thine own home, and in thyself dwell :  
Inn anywhere ;  
And seeing the snail, which everywhere doth roam  
Carrying his own home still, still is at home,  
Follow (for he is easy pac'd) this snail :  
Be thine own palace, or the world 's thy jail.

DONNE.

TU quamcunque Deus tibi fortunaverit horam,  
Gratâ sume manu, nec dulcîa differ in annum ;  
Ut quocunque loco fueris, vixisse libenter  
Te dicas. Nam si ratio et prudentia curas,  
Non locus effusi latè maris arbiter, aufert ;  
Cælum, non animum mutant qui trans mare currunt.

HOR. *Epist.* Book I. 11.

It is true in matter of estate, as of our garments, not that which is largest, but that which fits us best, is best for us. " Be content with such things as *ye have.*"

ARCHBISHOP LEIGHTON—*Exposition of the Commandments.*

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CONTENT PECULIAR TO MEN IN EVERY FORM OF SOCIETY.

IN every situation where a human being can be placed, even the most unfavourable, there are virtues which peculiarly belong to it ; there are affections which it calls forth ; there is a species of happiness which it yields. Nature, with most

beneficent intention, conciliates, and forms the mind to its condition: the ideas and wishes of man extend not beyond that state of society to which he is habituated. What it presents as objects of contemplation or enjoyment, fills and satisfies his mind, and he can hardly conceive any other mode of life to be pleasant, or even tolerable. The Tartar, accustomed to roam over extensive plains, and to subsist on the product of his herds, imprecates upon his enemy, as the greatest of all curses, that he may be condemned to reside in one place, and be nourished with the top of a weed [corn]. The rude Americans, fond of their own pursuits, and satisfied with their own lot, are equally unable to comprehend the intention or utility of the various accommodations, which, in more polished society, are deemed essential to the comfort of life.

ROBERTSON'S *America*, Vol. II. Book IV. p. 204.

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CONTENT INDEPENDENT OF EXTERNAL CIRCUMSTANCES.

————— BEST state, contentless,  
Hath a distracted and most wretched being,  
Worse than the worst, content.

SHAKSPEARE—*Timon of Athens*, Act 4. Scene 3.

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CONTENT INDEPENDENT OF PROPERTY.

It matters not whether men's means be mounted, or their minds descend, so it be that both meet in a comfortable contentment.

FULLER—*Church History*, Book IX. p. 218.

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CONTENT THE REAL HAPPINESS.

GEMMAS, marmor, ebur, Tyrrhena sigilla, tabellas,  
Argentum, vestes Gætulo murice tinctas,  
Sunt qui non habeant, est qui non curat habere.

HOR. *Epist.* Book II. 2.

## CONTENT THE SOURCE OF HAPPINESS.

STRENUA nos exercet inertia, navibus atque  
 Quadrigis petimus bene vivere, Quod petis hîc est,  
 Est Ulubris; animus si te non deficit æquus.

Hor. *Epist.* Book I. 11.

## CONTENT ENFORCED.

————— TOLLE querelas.

Pauper enim non est cui rerum suppetit usus.  
 Si ventri bene, si lateri est, pedibusque tuis; nil  
 Divitiæ poterunt regales addere majus.

Hor. *Epist.* Book I. 12.

## THE SECRET OF CONTENT.

IN the worst condition, if we turn our prospect upon the best part of it, we shall find reason to own God's mercy; and in the best estate, if we always dwell upon what is grievous, we shall be too apt to make complaints.

NELSON—*Fasts and Festivals.* (Easter Eve).

## WORKING BY CONTRACT.

HOGARTH agreed to paint a staircase for a nobleman, who was to pay him a very inadequate remuneration. The subject selected by his lordship was the overwhelming of Pharaoh and his host in the Red Sea. Such a job could not be done with a family of distinction in the house; they therefore went away. The business was accomplished much sooner than they could have hoped. They returned; but great was his lordship's surprise when he beheld his walls only covered with a very fine red. He summoned the artist, and asked an explanation of the mistake. "It is no mistake," said Hogarth, "your lordship told me to paint Pharaoh's overthrow in the Red Sea, and so I have; for he and his host,



as you may imagine, are all safe under the water. Therefore pay me my money, and find somebody else to do what you like better.”

MISS HAWKINS'S *Memoirs*, Vol. I.

CONTRACTS.

THE late Chamberlain of London, Mr. Clark, told the narrator that Mr. Swaine, a plumber, had informed him that he had once tendered for some work to be performed for the Board of Ordnance at so low an amount, that he was satisfied no one could have taken it at a less price without certain loss. The contractor, however, sometime afterwards assured Mr. Swaine that it had been an advantageous job to him; and upon Mr. Swaine inquiring how this could be, he replied, “Nothing was said in the contract about the *solder*.”

MISCELLANEOUS.

THE INCONVENIENCE OF CONTRADICTION.

You know I am compliance itself when I am not thwarted: no one more easily led when I have my own way; but don't put me in a rage.

SHERIDAN.

CONTRETEMPS; OR TOO LATE AND TOO EARLY.

ON an occasion of visiting the theatre, King George III. happened to be five minutes beyond his time. Symptoms of impatience had appeared in the audience, nor had even the presence of royalty by any means suppressed them. Suspecting the occasion, the King, as he stood before the audience, took out his watch, and after looking at it, made a bow to the assembled house. This acknowledgment had the happiest effect, and the storm at once subsided. The following anecdote appears elsewhere in this collection:—On an occasion of Charles II. attending the theatre, the play did not begin, as is always usual, upon the appearance of the

Monarch. At this period of the drama, the characters of females were always personated by the best-looking male actor of the company. His Majesty becoming impatient, some one came forward to the King's box, and said, "May it please your Majesty, the queen is not *shaved*." This humorous apology had the desired effect, and the merry Monarch laughed as heartily as at any thing which followed.

MISCELLANEOUS.

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CONTROVERSIALIST.

HE had a capacious head, with angles winding and roomy enough to lodge all controversial intricacies.

FULLER—*Of Perkins*.

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CONTROVERSY.

LITTLE good comes by disputing. Pride is generally at the bottom of it, and not charity, or the love of truth; and it is seldom managed with decency and candour enough to produce any good effect. Let fall a word in season, and wait in patience till the rain drops upon it.

ADAM'S *Private Thoughts*, p. 136.

THAT had the common fate of all public disputes; for both sides gave out that they had the better.

BISHOP BURNET'S *Abridgment of his History*, p. 80.

CONTROVERSE dans laquelle chaque parti se crut victorieux selon l'usage.

VOLTAIRE—*Siècle de Louis XIV*. Vol. III. p. 387.

It would almost seem that Burnet must have copied Voltaire.

[*Editor.*]

ALL controversies that can never end, had better, perhaps, never begin.

SIR WILLIAM TEMPLE—*Essay on Poetry*.

It is impossible to carry on a modern controversy without the words "scribbler," "liar," "rogue," "rascal," "knave," and "villain."  
*Spectator*, Vol. VIII. No. 567.

It is in disputes (says Swift) as in armies, where the weaker side sets up false lights, and makes a great noise, that the enemy may believe them to be more numerous and strong than they really are.

THERE will come a time, when three words, uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.  
 HOOKER'S *Eccl. Polity*. Preface.

DOCTORUM litigia, et de lanâ caprinâ altercationes, quæ nos nec doctiores efficiunt, nec meliores.

MATTHEW POLE—Preface to *Synopsis*.

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CONTROVERSY NO EVIDENCE OF PIETY.

It is recorded of Ithacus, that the only virtue he had was the hatred of the Priscillian Heresy; which may be equally applied to any ungodly opponent of even the worst corruption of Religion.  
 MISCELLANEOUS.

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CONTROVERSY JUSTIFIED.

SI veritas est causa discordiæ, mori possum; tacere non possum.  
 ST. JEROME.

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RELIGIOUS CONTROVERSY.

————— I ALWAYS thought  
 It was both impious and unnatural,  
 That such immanity and bloody strife  
 Should reign among professors of one faith.

SHAKESPEARE—*Henry VI*. Part I. Act 5. Scene 1.

TANTÆNE animis cœlestibus iræ ?

VIRGIL.

## CONVERSATION.

BEING once asked why he so seldom went to see the neighbouring gentlemen, who yet shewed him all possible esteem and respect, he answered, "I can hardly name a polite family where the conversation turns on the things of God. I hear much frothy and worldly chat, but not a word of Christ; and I am determined not to visit those companies where there is not room for my Master as well as myself."

*Life of Rev. James Hervey, by BROWN, p. 242.*

THERE are very few captains of foot who are not much better company than ever Descartes or Sir Isaac Newton were. I honour and respect such superior geniuses; but I desire to converse with those who bring into company their share of cheerfulness, good breeding, and knowledge of mankind. In common life, one much oftener wants small money than gold. Give me a man who has ready cash about him for present expenses—sixpences, shillings, and half-crowns, which circulate easily; but a man who has only an ingot of gold about him is too much above common purposes, and his riches are not handy or convenient. Have as much gold as you please in one pocket, but take care always to keep change in the other; for you will much oftener have occasion for a shilling than for a guinea.

LORD CHESTERFIELD.

CONVERSATION is but carving:

Give no more to ev'ry guest

Than he's able to digest;

Give him always of the prime,

And but little at a time;

Carve to all but just enough;

Let them neither starve nor stuff;

And that you may have your due,

Let your neighbours carve for you.

DEAN SWIFT.



CONVERSATION calls out into light what has been lodged in all the recesses and secret chambers of the soul. By occasional hints and incidents, it brings old useful notions into remembrance: it unfolds and displays the hidden treasures of knowledge with which reading, observation, and study had before furnished the mind. By mutual discourse, the soul is awakened, and allowed to bring forth its hoards of knowledge; and it learns how to render them most useful to mankind. A man of vast reading, without conversation, is like a miser who lives only to himself. In free and friendly conversation our intellectual powers are more animated, and our spirits act with a superior vigour in the quest and pursuit of unknown truths. There is a sharpness and sagacity of thought that attends conversation, beyond what we find whilst we are shut up, reading and musing in our retirements. Our souls may be serene in solitude, but not sparkling; though perhaps we are employed in reading the works of the brightest writers. Often has it happened, in free discourse, that new thoughts are strangely struck out, and the seeds of truth sparkle and blaze through the company, which, in calm and silent reading, would never have been excited. By conversation you will both give and receive a benefit; as flints, when put in motion and striking against each other, produce living fire on both sides, which would never have arisen from the same hard materials in a state of rest.

DR. WATTS—*Improvement of the Mind*, Part I. p. 42.

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#### CONVERSATION EARLY IN THE DAY.

I HAVE somewhere met with an observation, that conversation, in the first part of the morning, is like a dram: it heats, and hurries, and muddles, and incapacitates for business; which should therefore be entered upon, previously to

visiting and chit-chat, with a mind calm, and cool, and undisturbed. I believe this is true.

BISHOP HORNE—*Essays and Thoughts*.

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CONVERSATION WITHOUT MIND.

ELLE commençoit de parler avant que d'achever de penser.

*Memoires de Grammont*, p. 208. 4to.

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THE CHARMS OF CONVERSATION.

WHEN the company was gone, Mrs. Thrale complained that she was quite worn out with that tiresome, silly woman, who had talked of her family and affairs till she was sick to death of hearing her. "Madam," said Dr. Johnson, "why do you blame the woman for the only sensible thing she could do? For how should a woman, who is as empty as a drum, talk upon any other subject? If you speak to her of the sun, she does not know it rises in the east: if you speak to her of the moon, she does not know it changes at the full: if you speak to her of the queen, she does not know she is the king's wife:—how, then, can you blame her for talking of her family and affairs?"

MADAME D'ARBLAY'S *Diary*, Vol. II. p. 128.

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THE ART OF EXCELLING IN CONVERSATION.

L'ESPRIT de la conversation consiste bien moins à en montrer beaucoup, qu'à en faire trouver aux autres: celui qui sort de votre entretien, content de soi et de son esprit, l'est de *vous* parfaitement. Les hommes n'aiment point à admirer; ils veulent plaire: ils cherchent moins à être instruits et même réjouis, qu'à être goûtés et applaudis; et le plaisir le plus délicat est de faire celui d'autrui.

LA BRUYÈRE—*De la Société et de la Conversation*.

## GENERAL CONVERSATION.

CONVERSATION with foreigners, on various occasions, has a happy influence to enlarge our minds, and to set them free from many errors and gross prejudices we are ready to im-  
bibe concerning them.

DR. WATTS—*Improvement of the Mind*, Part I. p. 125.

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## CONVERSATION SUITED TO OUR COMPANY.

IF you happen to be in company with a merchant or a sailor, a farmer or a mechanic, a milkmaid or a spinster, lead them into a discourse of the matters of their own peculiar province or profession; for every one knows, or should know, his own business best. In this sense, a common mechanic is wiser than a philosopher. By this means you may gain some improvement in knowledge from every one you meet.

IBID. Chap. ix. p. 1.

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## CONVERSATION A TALENT.

FEW can tell what he can operate who has economy of words without scarcity, and liberality without profusion.

LAVATER's *Aphorisms*.

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## METROPOLITAN CONVERSATION.

TALKING in London is like walking in London. If a man does not slip in, wherever vacant spaces present themselves, and sometimes make them where they do not; if he does not use all his faculties, watch and seize every opportunity, and sometimes run against his neighbour; he will neither talk nor walk like a Londoner.

MISCELLANEOUS.

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## JUDICIOUS CONVERSATION.

MANY persons converse and argue without really feeling or believing half the assertions they make, or half the arguments they support; and are, of course, more or less indifferent to the fate of what they advance. This may account for their talking so confidently on most occasions, and so diffusely upon all. There are others, whose opinions having cost them more time and trouble to establish, are much alive to the reception their remarks may meet with, and therefore they do not hazard them on every, nor obtrude them on any, occasion. This may supply a reason for the silence and diffidence of some men in society, who, if society were otherwise constituted than it is, might not be found among its meanest ornaments.

MISCELLANEOUS.

## REASONS FOR DEFICIENCY IN CONVERSATION.

THERE are men whose powers operate only at leisure, and in retirement, and whose intellectual vigour deserts them in conversation; whom merriment confuses, and objection disconcerts; whose bashfulness restrains their exertion, and suffers them not to speak till the time of speaking is past; or whose attention to their own character makes them unwilling to utter at hazard what has not been considered, and cannot be recalled.

JOHNSON'S *Lives*. [Dryden.]

## SECOND-RATE CONVERSATION.

PARLER cuisine.

*French Proverb.*

## CONVERSION A MATTER OF PERSONAL EXPERIENCE.

XYLANDER, when a little boy, while whipping his top, observed a company of thieves plundering his father's house, and carrying away the rich vessels and furniture; notwithstanding which, the boy still went on with his amusement.



But another child, who happened to be in their company, attempting to take his whipping-top from him, he struggled so hard to prevent it, that he raised the neighbourhood by his cries. So is he who plays on, and is merry, while his soul is in a false peace, until he begins to understand his own interests, when he sees that it is for his life, and acts accordingly—

Sic sunt qui rident, nec cessant ludere, sævus

Cum Satanas illis non peritura rapit.

JEREMY TAYLOR—*Ductor Dubitantium.*

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CONVERSION TO POPERY.

A SERVANT girl consulting Mr. Rowland Hill about changing her religion to Popery, he observed to her, that he did not know before that she had any religion to change.

MISCELLANEOUS.

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MAKING CONVERTS.

A MAN should be very well established in faith and virtue who attempts to reclaim a witty and agreeable profligate; otherwise he may become a convert instead of making one. Chapelle, a person of this character, was met one day in the street by his friend Boileau, who took the opportunity of mentioning to him his habit of drinking, and the consequences of it. Unfortunately they were just by a tavern. Chapelle only desired they might step in there, and promised he would listen patiently and attentively. Boileau consented; and the event was, that, about one in the morning, they were carried home, dead drunk, in separate coaches.

BISHOP HORNE'S *Essays and Thoughts.*

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A HOPEFUL CONVERT.

WHEN King James II. endeavoured to convert the sanguinary Colonel Kirke to the Romish faith, he replied that

nothing would have given him greater pleasure than to have obliged his Majesty; but that when he was at Tangier he had promised the Emperor of Morocco, that if ever he should change his religion, he would become a Mahomedan.

JESSE'S *Memoirs*, Vol. IV. p. 401.

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#### CONVICTION OF SIN.

IF we look only at our fellow-creatures we shall find or take but too many occasions of pride and self-exaltation. The way to be humble is to look upwards to God. If we think greatly of His majesty, purity, and infinity of all excellence, it will give us such a striking view of our vileness and absolute unworthiness, that we shall think it hardly possible for any to be lower than ourselves.

ADAM'S *Private Thoughts*, p. 33.

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#### CONVICTION THE WAY TO CONVERSION.

THE Law sends us to the Gospel, and the Gospel sends us to the Law.

MACLAUREN.

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#### ANCIENT AND MODERN COOKERY.

THE first dish in Mrs. Glass's Cookery \* is, "The Agreeable Surprise;" and the first dish in Apicius is, "Conditum paradoxicum."

Communicated by W. ROBERTS, Esq.

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#### THE ART OF COOKERY.

LA science des bons morceaux. *Bourgeois Gentilhomme*.

\* Mrs. Glass had no real existence.— See Cumberland's *Memoirs of Himself*, p. 259: "Even the mighty Dr. Hill, who was not a very delicate feeder, could not make a dinner out of the press, till, by a happy transformation into Hannah Glass, he turned himself into a Cook, and sold receipts for made dishes to all the savoury readers in the kingdom." [*Editor*.]

TOO MANY COOKS SPOIL THE BROTH. [*Old Proverb.*]

Le trop d'expédients peut gâter une affaire;

On perd du temps aux choix, on tente, on veut tout faire.

N'en ayons qu'un; mais qu'il soit bon. LA FONTAINE.

A CITY COOK.

GRAND empoisonneur de la ville.

BOILEAU.

COOKERY INVOLVING THE POINT OF HONOUR.

VATEL, the principal cook of the Prince de Condé at Chantilly, at the period of Louis the Fourteenth's visit to that mansion, not finding the fish (which had been ordered from a distant province) arrive in time for the regal banquet, after long and anxious expectation on his part, felt the disappointment to have inflicted so severe a wound upon the honour of his profession, that he actually destroyed himself in despair. Madame de Sevigné records the event in a Letter written from the spot on the following day.

MISCELLANEOUS.

COP.

THIS word, the *head* or *top* of things, is thus illustrated by Johnson himself, in a Letter to Mrs. Thrale, after his Dictionary appeared: "You will find Borough-cop Hill" (Lichfield) "in my Dictionary, under *Cop*: nobody here knows what the name imports." Letter of July 7, 1770. So Copped or Copt-hall, an ancient seat in Essex, from its situation.

MISCELLANEOUS.

THE EPITAPH OF COPERNICUS.

Non parem Pauli gratiam requiro,

Veniam Petri neque posco; sed quam

In crucis ligno dederat latroni

Sedulus oro.

“Not equal grace by Paul obtain'd,  
 Nor Peter's pardon, I require;  
 But what upon the cross was gain'd  
 By the poor thief, would I desire.”

MISCELLANEOUS.

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EPISTLE OF ST. CLEMENT TO THE CORINTHIANS.

THE Syriac Version of the Scriptures, brought over from India by Dr. Buchanan, and now in the Public Library at Cambridge, admits as canonical the Epistle of St. Clement; in which respect it resembles the Alexandrine MS., which, contained the only *ancient* copy of it which was known till the Syriac Version arrived. It is translated in Archbishop Wake's Apostolical Fathers, where an argument for its authenticity may be seen, such as it is. MISCELLANEOUS.

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CORNEILLE.

FOR a just and well-drawn parallel between Corneille and Racine, see La Bruyère, *Des Ouvrages de l'Esprit*.

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CORONER'S INQUEST.

AND the more pity that great folks should have countenance in this world to drown or hang themselves more than their even\* Christian.

SHAKSPEARE—*Hamlet*, Act 5. Scene 2.

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CORPORATIONS.

MAN, in society, is like a flow'r  
 Blown in its native bed: 'tis there alone  
 His faculties, expanded in full bloom,  
 Shine out; there only reach their proper use.

\* Fellow.



But man, associated and leagu'd with man  
 By regal warrant, or self-join'd by bond,  
 For int'rest sake, or swarming into clans  
 Beneath one head, for purposes of war,  
 Like flow'rs selected from the rest, and bound  
 And bundled close to fill some crowded vase,  
 Fades rapidly ; and, by compression marr'd,  
 Contracts defilement not to be endur'd.  
 Hence charter'd boroughs are such public plagues ;  
 And burghers—men immaculate, perhaps,  
 In all their private functions,—once combin'd,  
 Become a loathsome body, only fit  
 For dissolution ; hurtful to the main.  
 Hence merchants, unimpeachable of sin,  
 Against the duties of domestic life,  
 Incorporated, seem at once to lose  
 Their nature.

COWPER—*Task*, Book IV.

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CORPORATIONS AND PUBLIC COMPANIES.

COMBINATIONS of men will do what individuals would have abhorred.

Men are often rendered consistent by consciousness of what is due to their character, by sense of shame, by previous declarations ; but in corporations, "*defendit numerus*." There is no personal consciousness ; consequently no shame or remorse : each keeps the other in countenance. The guilt, or shame, is so divided, that each man's particular share in it is as nothing. Now, what is it to have to deal with men void of conscience, and of shame ; in whom, from the peculiar circumstance of their situation, you have not that common guard against injustice and oppression, which, for the protection of our species, Providence has provided by the

feelings of remorse and shame . . . which they have devised a way of eluding, by contriving to escape from personal consciousness ; by subdividing responsibility, and providing against reproach ; by having a little world of their own, and being surrounded with their own atmosphere ?

WILBERFORCE—*Life* (by Sons) Vol. II. Appendix.

LORD CHANCELLOR THURLOW said that Corporations have neither bodies to be punished, nor souls to be condemned ; they therefore do as they like. MISCELLANEOUS.

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EVILS OF CORPULENCY.

A MAN of continual dissolution and thaw.

SHAKESPEARE—*Merry Wives of Windsor*, Act 3. Scene 5.

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A BAD CORRESPONDENT.

“*Edinburgh*, Dec. 19, 1825.

“MY DEAR CHARLES—We begin to be afraid, that, in improving your head, you have lost the use of your hand ; or got so deep into the Greek and Latin Grammar, that you have forgotten how to express yourself in your own language. To ease our anxious minds in these important doubts, we beg you will write as soon as possible.”

SIR WALTER SCOTT to his Son.—*Life*, by LOCKHART.

HE had as soon open an artery as an ink-bottle.

MISCELLANEOUS.

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AN IDLE CORRESPONDENT.

Sic rarò scribis, ut toto non quater anno

Membranam poscas.

HOR. *Sat.* Book II. 3.

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## A BAD COUGH, OR BAD IS THE BEST.

A GENTLEMAN\*, who had formed one of four in a Brighton stage, related that one of the party coughed incessantly; upon which another, who was much disturbed by it, said to him, very irritably, "You have a very bad cough, Sir!" To which the offender very meekly replied, "I assure you, Sir, it is the best I have got."

MISCELLANEOUS.

## COUNSEL.

"LET reason go before every enterprise, and counsel before every action."

*Ecclesiasticus*, xxxvii. 16.

## COUNSEL AT LAW.

The noisy wrangling of the bar,  
Where lawyers wage a venal war.

DR. WATTS'S *Lyric Poems*. [Ode to Sir John Hartopp.]

## COUNCIL AND CONCERT.

LORD CHATHAM, the Prime Minister, said to Admiral Boscawen, when he was First Lord of the Admiralty, "When I have any plan to propose to other men, they raise difficulties; but you suggest expedients."

CHALMERS'S *Biographical Dictionary*.

## A WISE COUNCIL.

"I WONDER," said King James II. to the Poet Waller, "that you should think Queen Elizabeth one of the greatest Princesses in the world; but I must confess she had a wise council." "And pray, Sir," said Waller, "did your Majesty ever know a fool choose a wise one?"

SEWARD'S *Anecdotes*, Vol. II. p. 134.

\* Horace Smith.

## GENERAL COUNCILS.

THE council held by the Apostles at Jerusalem was the first and the last in which we can have no reason to doubt that the Holy Spirit was present.

BEAUSOBRE—*History of the Reformation.*

[Quoted in Sullivan's *View of Nature*, but without giving the exact reference.]

## THE COUNTRY.

As one who long in populous city pent,  
Where houses thick, and sewers, annoy the air,  
Forth issuing on a summer's morn to breathe  
Among the pleasant villages and farms  
Adjoin'd, from each thing met conceives delight;—  
The smell of grain, or teded grass, or kine,  
Or dairy, each rural sight, each rural sound.

MILTON—*Paradise Lost.*

DIGNA manet divini gloria ruris.

VIRGIL—*Georgics.*

## A FINE COUNTRY.

ILLE terrarum mihi præter omnes

Angulus ridet.———

Ver ubi longum, tepidasque præbet,

Jupiter brumas.———

HOR. *Od.* Book II. 6.

## COUNTRY GENTLEMEN IN BAD WEATHER.

"I pity unlearned gentlemen in a rainy day," was the usual saying of Lord Falkland.

BISHOP HORNE'S *Essays and Thoughts.*

## NAMING A COUNTRY HOUSE.

MRS. TOWNLEY, having built a house on the Kentish coast, sent an invitation to Mr. Bogg, the London Proctor, to dine,



and dated it "Townley House." Mr. Bogg, a very plain old-fashioned man, who saw the folly of this flourish, wrote an answer; and, perhaps for the first time in his life, rejoicing in his name, dated his reply in the same form.

Communicated by Chamberlain Clark to Miss  
Hawkins—*Memoirs*, Vol. II. p. 261.

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A COUNTRY LIFE.

— WHO would live turmoiled in the Court,  
And may enjoy such quiet walks as these.

SHAKESPEARE—*Hen.* VI. Part II. Act. 4. Scene 10.

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THE COUNTRY ALWAYS THE DELIGHT OF POETS.

SCRIPTORUM chorus omnis amat nemus, et fugit urbes.

HOR. *Epist.* Book II. 2.

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SIGHING FOR THE COUNTRY.

JAM "vere Saturnus." No man ever took more delight in springs, woods, groves, gardens, walks, and fish-ponds; but  
"Tantalus à labris sitiens fugientia captat  
Flumina." —————

"Velle licet, potare non licet."

BURTON'S *Anatomy of Melancholy*.

O RUS, quando ego te aspiciam?      HOR. *Sat.* Book II. 6.

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COUNTRY SOCIETY.

THOSE who live in the country have little power of selection. Confined to a small circle, they must be content with what it offers: and however they may admire extraordinary merit when they meet with it, they must not regard it as essential to friendship; for in their circumscribed rotation, whatever may be their discontent, they can make but little change.

*Cecilia*, Vol. II. p. 247.

## COURAGE.

WHY, what should be the fear?  
 I do not set my life at a pin's fee;  
 And, for my soul, what can it do to that,  
 Being a thing immortal?

SHAKSPEARE—*Hamlet*, Act 1. Scene 4.

————— THERE is not such a word  
 Spoke of in Scotland, as this term of fear.

SHAKSPEARE—*Hen.* IV. Part I. Act 4. Scene 1.

————— WISE men ne'er sit and wail their loss,  
 But cheerly seek how to redress their harms.  
 What though the mast be now blown overboard,  
 The cable broke, the holding anchor lost,  
 And half our sailors swallow'd in the flood?  
 Yet lives our Pilot still.

SHAKSPEARE—*Hen.* VI. Part III. Act 5. Scene 4.

————— It is held,  
 That valour is the chiefest virtue, and  
 Most dignifies the haver.

SHAKSPEARE—*Coriolanus*, Act 2. Scene 2.

NOTHING routs us but the villainy of our fears.

SHAKSPEARE—*Cymbeline*, Act 5. Scene 2.

## ALLIANCE OF AFFECTED COURAGE, AND ACTUAL DESPONDENCE.

INSOLENCE, where there is no danger, is despondence where there is.

LAVATER'S *Aphorisms*.

## COURAGE EITHER SUCCEEDS, OR ELSE ENDURES DEFEAT.

NINE times out of ten, "fortune favours the brave;" and the tenth time, they are brave enough to do without her.

MISCELLANEOUS.

## A DISCREET COURAGE.

THE better part of valour is discretion; in the which better part, I have saved my life.

SHAKSPEARE—*Hen. IV. Part I. Act 5. Scene 4.*

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## FOOL-HARDY COURAGE.

A MAN of an ambitious turn of mind had, in the presence of Charles II., by unwearied application attained to the summit of the spire at Salisbury. "Make the fellow out a patent," said the king, "that no man may ever again stand there but himself." BISHOP HORNE'S *Essays and Thoughts.*

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## COURAGE FOUNDED ON PRINCIPLE.

ADMIRAL Sir Alexander Ball said he always found the most usefully brave sailors the gravest and most rational of the crew. Quoted in COLERIDGE'S *Friend.*

ADMIRAL Saumarez never suffered an oath on board his ship. MISCELLANEOUS.

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## COURAGE THE RESULT OF VIRTUE.

WHERE I could not be honest,  
I never yet was valiant.

SHAKSPEARE—*King Lear, Act 5. Scene 1.*

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## COURIER.

NEW lighted from his horse,  
Stain'd with the variation of each soil  
Betwixt that Holmedon, and this seat of ours.

SHAKSPEARE—*Hen. IV. Part I. Act 1. Scene 1.*

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## COURT FOOLS.

Ces miserables etoient encore fort à la mode. C'etoit un reste de barbarie qui a duré plus long-tems en Allemagne

qu'ailleurs. Le besoin des amusemens, l'impuissance de s'en procurer d'agréables et d'honnêtes, dans les tems d'ignorance et de mauvais goût, avoient fait imaginer ce triste plaisir qui degrade l'esprit humain.

VOLTAIRE—*Siècle de Louis XIV.* Vol. III. p. 39.

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#### COURT MUSIC.

WHEN the English Ambassadors were leaving Paris, Louis XI. told M. de Brezé that he wished to make them a present of something which should not cost him much. "Sire," said M. de Brezé, "give them your musicians; they are a great expense to you, they do very little for their money, and you take very little pleasure in them."

SEWARD'S *Anecdotes*, Vol. III. p. 354.

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#### REASONS FOR ATTENDING AND ABSTAINING FROM COURT.

HE resorted sometimes to the Court, because there only was a greater man than himself; and went thither the seldomer, because there was a greater man than himself.

LORD CLARENDON (of the Earl of Arundel) Vol. I. Part I. p. 55.

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#### REASONS FOR GOING TO COURT.

MASTER HOWARD returned this answer to Queen Mary demanding the cause of his coming to Court; "That it was partly to see her Highness, and partly that her Highness should see him."

FULLER'S *Church History*, 16th Century. Book V. p. 189.

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#### RIISING AT COURT.

KING JAMES the Second said to Mr. Clifton one day, "I do not know how it is, but I never knew a modest man make his way at Court." "Please your Majesty," replied Mr. Clifton, "whose fault is that?"

SEWARD'S *Anecdotes*, Vol. II. p. 132.



## A SCENE AT COURT.

WHEN the Address was ended [from the University of Oxford] the King [George III.] took a paper from Lord Harcourt, and read his answer. The King reads admirably, with ease, feeling, and force, and without any hesitation. His voice is particularly full and fine: I was very much surprised by its effect. When he had done, he took off his hat, and bowed to the Chancellor and Professors, and delivered the answer to Lord Harcourt; who, walking backwards, descended the stairs, and presented it to the Vice-Chancellor. After this, the Vice-Chancellor and Professors begged for the honour of kissing the King's hand. Lord Harcourt was again the backward messenger; and here followed a great mark of goodness in the King. He saw that nothing less than a thoroughbred old courtier, such as Lord Harcourt, could walk backwards down these steps before himself, and in sight of so full a hall of spectators; and he therefore dispensed with being approached to his seat, and walked down himself into the area, where the Vice-Chancellor kissed his hand, and was imitated by every Professor and Doctor in the room. Notwithstanding this considerate good nature in his Majesty, the sight, at times, was very ridiculous. Some of the worthy collegiates, unused to such ceremonies, and unaccustomed to such a presence, the moment they had kissed the King's hand, turned their backs to him, and walked away, as in any common room; others, attempting to do better, did still worse, by tottering and stumbling, and falling foul of those behind them; some, ashamed to kneel, took the King's hand straight up to their mouths; others, equally off their guard, plumped down on both knees, and could hardly get up again; and many, in their confusion, fairly arose by pulling his Majesty's hand to raise them. As the King spoke to every one, upon Lord Harcourt's presenting them, this ceremonial

took up a good deal of time; but it was too new and diverting to appear tedious.

MADAME D'ARBLAY—*Diary and Letters*, Vol. III. p. 97.

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COURTIERS.

————— Oh, how wretched  
 Is that poor man that hangs on Princes' favours!  
 There is betwixt that smile we would aspire to—  
 That sweet aspect of princes and their ruin—  
 More pangs and fears than wars or women have:  
 And when he falls, he falls like Lucifer,  
 Never to hope again.

SHAKSPEARE—*Hen. VIII.* Act 3. Scene 2.

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COURTSHIP.

SHE'S beautiful, and therefore to be woo'd:  
 She is a woman, therefore to be won.

SHAKSPEARE—*Hen. VI.* Part I. Act 5. Scene 3.

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THE ANXIETY OF COVETOUSNESS.

————— QUI cupiet, metuet quoque porrò,  
 Qui metuens vivit, liber mihi non erat unquam.

HOR. *Epist.* Book I. 16.

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COWARD.

IN the managing of quarrels, you may say he is wise; for either he avoids them with great discretion, or undertakes them with a most Christian-like fear.

SHAKSPEARE—*Much Ado about Nothing*, Act 2. Scene 3.

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## COWARDICE.

For those that fly may fight again,  
 Which he can never do that's slain :  
 Hence, timely running's no mean part  
 Of courage in the martial art ;  
 By which, some, glorious feats achieve,  
 As citizens, by breaking, thrive.

HUDIBRAS—Part III. Canto 3.

COWARDS die many times before their deaths :  
 The valiant never taste of death but once.  
 Of all the wonders that I yet have heard,  
 It seems to me most strange that men should fear ;  
 Seeing that death, a necessary end,  
 Will come when it will come.

SHAKSPEARE—*Julius Cæsar*, Act 2. Scene 2.

## COWARDICE ODIOUS.

A WOMAN, impudent and mannish grown,  
 Is not more loath'd than an effeminate man  
 In time of action.

SHAKSPEARE—*Troilus and Cressida*, Act 3. Scene 3.

## REWARD OF COWARDICE.

THE Rump Parliament voted £2000 to Colonel Thompson for his wooden leg, which nothing but a cannon could have helped him to, for he would never come within musket-shot.

*Memoirs of Denzill Lord Holles*, p. 269. [Edited by  
 BARON MASERES.]

## COWPER.

THE lovers of Cowper will probably be glad to know that some Latin verses, which do not appear in any Life of him, were found, entered in his own hand-writing, in a volume in possession of the narrator, which was sold among the books of the late Rev. John Newton, Rector of St. Mary Woolnoth, London. The book in question is Dr. Gill's Exposition of the Canticles (2d Edit. 1751); in the beginning of which, Cowper has entered the words, "Given by William Cowper to his dear friend and brother in Christ, John Newton." The verses are as under :

"Tales et nostri viguissent, Jesus, amores,  
 Hæc ni dextra suum deseruisset opus.  
 Nunc hostes mihi sunt, quot sunt divique hominesque.  
 Heu! Qualis, quantâ, victima, morte cado."

"Feb. 8, 1774.

"Cæsa est nostra columba, et nostro crimine. Cujus,  
 Ah! cujus, potero posthac latitare sub alis?  
 Nulla fuga est, nunquam tam diro tincta furore,  
 Nec tam devotum ferierunt fulgura monstrum."

which may be thus translated :

"O Jesus! such also would be our happy loves\*, unless thy right hand had deserted its own work. Now are my foes as numerous as there are gods and men. Alas! what a victim! by what a death do I fall!"

"Our Dove† is slain, and by our own crime. Ah! under whose—under whose wings shall I henceforth take shelter? There is no escape. Never have thunderbolts, charged with such destructive fury, struck so devoted a wretch."

It is hardly necessary to add, that these affecting verses

\* Referring to the subject of the work, being the Song of Solomon.

† Meaning the Holy Spirit.



were evidently composed by Cowper under complete aberration of mind. Hayley, in his *Life* (Vol. I. p. 86), states that the severe illness of Cowper, to which Mr. Newton refers, in his Preface to the *Olney Hymns* (which were written by Cowper and himself), extended from the year 1773 to February 1779. Mr. Newton calls it, in that Preface, “a long and affecting indisposition;” and it was during this particular interval, as the date evinces, that the poet presented his friend, Mr. Newton, with this volume, and inserted these affecting and awful verses.

Mr. Hayley observes again (p. 88), that it was in the year 1773 that Cowper sunk into the severest paroxysms of that mental despondency, which extended through several years of his life. The year, therefore, of 1774, in which he composed these distressing verses, embraces this period of his malady. Mr. Newton did not leave *Olney* till 1780, upon the presentation, by Mr. John Thornton, of the Rectory of *St. Mary Woolnoth*; and it was in that year that Mr. Hayley represents Cowper as having again recovered his mind for some considerable time.

MISCELLANEOUS.

The following Letter of the Poet Cowper, not published by any of his Biographers, may be interesting to some of his admirers:—

“*Eartham, near Chichester, Aug. 5. 1792.*”

“DEAR SIR—This journey, of which we had all some fears, and I a thousand, has, by the mercy of God, been happily and well performed, and we have met with no terrors by the way. I, indeed, myself was a little daunted by the tremendous height of the *Sussex Hills*, in comparison with which, all that I have seen elsewhere are dwarfs; but I, only, was alarmed. Mrs. Unwin had no such sensations, but was always cheerful, from the beginning of our expedition to the

end of it. At Barnet we found the inn so noisy that I was almost driven to despair by the dread that she would get no rest; but I was, happily, disappointed: she slept about four hours, and seemed as much refreshed as if she had slept twice as many. At Ripley we had a silent inn, and rested well. The next day, but late, we arrived at Eartham, and now begin to feel ourselves, under the hospitable roof of our amiable friend, well requited for all the fatigue, the heat, and the clouds of dust that we endured in the journey.

“I had one glimpse—at least I am willing to hope that it was a glimpse—of heavenly light by the way; an answer, I suppose, to many fervent prayers of yours. Continue to pray for us; and when any thing occurs worth communicating, let us know it.

“Mrs. Unwin is in charming spirits, to which the incomparable air and delightful scenes of Eartham have much contributed: but our thanks are always due to the Giver of all good, for these and all His benefits; for, without His blessing, Paradise itself would not cheer the soul that knows Him. Adieu.

“I am yours,

‘With many thanks for all your spiritual aids.

‘W. COWPER.

‘Mrs. Unwin sends her kind remembrances.

‘MR. TEEDON,

*At Olney, near Newport Pagnel,  
Buckinghamshire.”*

The Rev. Henry Gauntlett, Vicar of Olney, thus identifies the Letter, of which the above is a copy:

“Mr. Teedon was the most intimate of all Cowper’s religious friends, after the Rev. Mr. Newton left Olney. The Poet opened his whole soul to him.

“This Letter was given to me by Mr. Thillingworth, a

cousin of Mr. Teedon's (who came into the possession of all his papers at his death), from a sense of obligation, Nov. 29, 1820.

(Signed) "HENRY GAUNTLETT, Vicar of Olney."

[The original Letter is now in possession of W. Heseltine, Esq.]

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CRABBE.

ONE of the Smiths says that Crabbe was "Pope in worsted stockings;" but others have thought him only Goldsmith vulgarized.

MISCELLANEOUS.

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CRANIOLOGY.

ON this modern science, an anecdote somewhere occurs of two learned professors of it happening to follow a man in the street whose hat blew off; upon which one of them observed to the other, "See how largely the organ of destructiveness is developed in that head!" To confirm their observations they inquired his history; upon which he informed them that he was Jack Ketch!

MISCELLANEOUS.

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GREAT CRIME THE GREATEST FOLLY.

TALLEYRAND is reported to have said, on the murder of the Duc d'Enghien by Buonaparte: "C'est plus qu'un crime; c'est une faute."

BUTLER'S *Reminiscences*, Vol. II. p. 161. Fourth Edition.

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CRUTCH.

IN the Homily against Idolatry this word is spelt twice in the same page, "Chrouch" and "Crouch;" and in the Court-book of Bridewell Hospital for 1562 it is spelt "Crowche," as if derived from the verb "to crouch" (as one using a crutch, does); but these seem only vicious modes of orthography; and the derivation of *croce*, or "cross," as given by Johnson from the Italian, is doubtless correct.

MISCELLANEOUS.

## MINUTIÆ OF CREATION.

AN exquisite world of wonders is complicated even in the body of every little insect—an ant, a gnat—a mite that is scarce visible to the naked eye. Admirable engines! which a whole academy of philosophers could never contrive; which the nation of poets hath neither art nor colours to describe; nor has a world of mechanics skill enough to frame the plainest or coarsest of them. Their nerves, their muscles, and the minute atoms which compose the fluids fit to run in the little channels of their veins, escape the notice of the most sagacious mathematician, with all his aid of glasses. The active powers and curiosity of human nature are limited in their pursuit, and must be content to lie down in ignorance.

DR. WATTS'S *Miscellaneous Thoughts*, p. 31.

I REMEMBER that Samuel Cox, the Counsel (afterwards the Master in Chancery), walking by the sea-side, as if absorbed in deep contemplation, was questioned about what he was thinking on. He replied, "I was wondering that such an almost infinite and unwieldy element should produce a sprat!"

COWPER'S *Letters*. July 1779.

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 THE CREATOR'S BOUNTY.

WHEN God the new-made world survey'd,  
 His word pronounc'd the building good;  
 Sunbeams and light the heavens array'd,  
 And the whole earth was crown'd with food.

Colours that charm and please the eye,  
 His pencil spread all nature round;  
 With pleasing blue he arch'd the sky,  
 And a green carpet dress'd the ground.



Let envious Atheists ne'er complain,  
 That Nature wants or skill or care ;  
 But turn their eyes all round in vain,  
 T' avoid their Maker's goodness there.

DR. WATTS'S *Miscellaneous Thoughts*, p. 36.

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LOWER CRESCENT AT BATH.

THERE will never be any thing of its kind equal to the Lower Crescent: it is perhaps the most classical and beautiful thing in Europe. *MSS. of an Architect.*

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CRISS-CROSS-ROW.

THIS phrase for *the Alphabet* is evidently in reference to the ancient practice of printing the Cross of Christ at the top of the alphabetical row of letters for beginners.

“The *Christ-crosse* is no letter, and yet that taught him more than all the letters in the *row*.”

BROOKS'S *Precious Remedies against Satan's Devices*, 1669.

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CRIME AGGRAVATED BY RANK.

OMNE animi vitium tanto conspectius in se  
 Crimen habet, quanto major, qui peccat habetur.

Juv. *Sat.* VIII.

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CRIMES NOT HEREDITARY.

————— ALL have not offended :

For those that *were* it is not square to take,  
 On those that *are*, revenges: crimes, like lands,  
 Are not inherited.

SHAKESPEARE—*Titus Andronicus*, Act 5. Scene 5.

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IMPUNITY OF CRIME OWING TO ITS EXTENT.

QUOD multis peccatur inultum est. MISCELLANEOUS.

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CRIMES UNPUNISHED.

WHEN evil deeds have their permissive pass,  
And not their punishment.

SHAKSPEARE—*Measure for Measure*, Act 1. Scene 4.

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THE IMPUDENCE OF CRIME.

TACITUS says, "Flagitiis manifestis subsidium ab audaciâ petendum." In plain English, "Open audacity is a necessary defence for open profligacy."

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A VERBAL CRITIC.

AUCEPS syllabarum. MISCELLANEOUS.

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CRITICS.

I MUST confess that the critics are a race of scholars I am very little acquainted with, having always esteemed them but like brokers, who, having no stock of their own, set up a trade with that of other men . . . raking into slight wounds where they find any, or scratching till they make some, where there were none before.

SIR WILLIAM TEMPLE—*Of Ancient and Modern Learning*.

I HAVE a great esteem for a true critic, such as Aristotle and Longinus among the Greeks; Horace and Quintilian among the Romans; Boileau and Dacier among the French. But it is our misfortune, that some who set up for professed critics among us are so stupid that they do not know how to put ten words together with elegance or common propriety; and withal so illiterate, that they have no taste of the learned

languages, and therefore criticise upon old authors only at second hand. They judge of them by what others have written, and not by any notions they have of the authors themselves. The words, unity, action, sentiment, and diction, pronounced with an air of authority, give them a figure among unlearned readers, who are apt to believe they are very deep because they are unintelligible. The ancient critics are full of the praises of their contemporaries: they discovered beauties which escaped the observation of the vulgar; and very often find out reasons for palliating and excusing such little slips and oversights as were committed in the writings of eminent authors. On the contrary, most of the smatterers in criticism who appear among us make it their business to vilify and depreciate every new production that gains applause, to descry imaginary blemishes, and to prove, by far-fetched arguments, that what pass for beauties in any celebrated piece are faults and errors.

*Spectator*, No. 592.

THE eye of a critic is often like a microscope, made so very fine and nice that it discovers the atoms, grains, and minutest particles, without ever comprehending the whole, comparing the parts, or discerning the general harmony.

*Thoughts on Various Subjects*, by POPE and SWIFT.

THEY think to subdue a writer as Cæsar did his enemy with a *Veni, Vidi, Vici*. - I think the long dispute among the philosophers about a vacuum, may be determined in the affirmative, that it is to be found in a critic's head. They are at best but the drones of the learned world, who devour the honey, but will not work themselves; and a writer need no more regard them, than the moon does the barking of a little senseless cur. For in spite of their terrible roaring,

you may, with half an eye, discover the ass under a lion's skin.

SWIFT'S *Tritical Essay on the Faculties of the Mind.*

CRITICS on verse, as squibs on triumph wait,  
Proclaim the glory and augment the state ;  
Hot, envious, noisy, proud, the scribbling fry,  
Burn, hiss, and bounce, waste paper, stink, and die.

YOUNG'S *Satires*, Book III.

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CRITICS AND REFORMERS.

I AM always for the builders who bring some addition to our knowledge, or at least some new thing to our thoughts. The finders of faults, the confuters and pullers down, do not only erect a barren and useless triumph upon human ignorance, but advance us nothing in the acquisition of truth. Of all the mottos I ever met with, that inscribed on a water-work at Cleves best pleased me : " Natura omnes fecit judices —paucos artifices."

LOCKE'S *Letters*, p. 140.

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CRITICISM DEPRECATED.

COMME ceux qui ne lisent que pour se divertir, me paroissent plus raisonnables que ceux qui n'ouvrent un livre que pour y chercher des défauts ; je déclare que, sans me mettre en peine de la sévère erudition de ces derniers, je n'écris que pour l'amusement des autres.

*Mémoires de Grammont*, Vol. I.

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CRITICISM.

OF all the cants which are canted in this canting world, though the cant of hypocrites may be the worst, the cant of criticism is the most tormenting.

STERNE.

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IN CRITICISM, FAULTS ARE OBVIOUS TO ALL; EXCELLENCIES, ONLY TO  
THE JUDICIOUS.

ERRORS, like straws, upon the surface flow :

He who would search for pearls must dive below.

DRYDEN.

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BIBLICAL CRITICISM.

THE Rev. Mr. H—— of P——, attending an aged Christian in humble life, when in his last illness, remarked that the passage in the Hebrews (chap. xiii. 5), "I will never leave thee nor forsake thee," was much more emphatic in the original language than in our translation; inasmuch as it contained (he observed) no fewer than five negatives in proof of the validity of the divine promise, and not merely two, as appearing in the English Version: intending, by this remark, to convey to him, that, in consequence of the number of negatives, the promise was expressed with much greater force in the original language than in the English. The man's reply was very simple and striking: "I have no doubt, Sir, that you are quite right; but I can assure you that if God had only spoken *once*, I should have believed him just the same."

MISCELLANEOUS.

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CANDID CRITICISM.

SUNT delicta tamen, quibus ignovisse velimus.

Nam neque chorda sonum reddit, quem vult manus et mens;

Poscentique gravem persæpe remittit acutum,

Nec semper feriet quodcunque minabitur arcus.

Verùm ubi plura nitent in carmine, non ego paucis

Offendar maculis, quas aut incuria fudit,

Aut humana parùm cavit natura.

HOR. *Ars. Poetica*.

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AN AUTHOR'S DEPRECATION OF CRITICISM.

Ego petentibus scripsi, non fastidiosis; gratis, non invidis; studiosis, non oscitantibus.

JEROME—Tom. II. lib. 2. c. 9. *Apol. advers. Ruffin*.

## THE EASE OF CRITICISM.

LA critique est aisée : l'art est difficile.

BOILEAU.

## LEGAL CRITICISM.

MR. SERJEANT HILL, disputing once with a young pupil who contended for the accuracy of Richardson's descriptions of love in "Clarissa Harlowe," the learned Serjeant alleged that Richardson was any thing but an accurate man; and, in proof of his assertion, asked the young student if he had read Clarissa's Will; and added, "You will find there is not one of the uses or trusts in it that can be supported."

*Tremain*—a Novel.

## TIME THE TEST OF SOUND CRITICISM.

OPINIONUM commenta delet dies, judicia naturæ confirmat.

CICERO.

## VERBAL CRITICISM.

THE best is to take words as they are most commonly spoken and meant, like coin as it is most currently passed, without alloy, unless the cheat or the defect be gross and evident. Few things in the world, or none, will bear too much refining: a thread too fine spun will easily break, and so will the point of a needle too finely filed.

SIR WILLIAM TEMPLE—*Essay on Poetry*, p. 395.

## OLIVER CROMWELL.

THE attention of the writer was first called by the late Chamberlain of London, Richard Clark, Esq., to the chambers in Lincoln's Inn, which, he said, had been pointed out to him by Sir John Hawkins as the scene of a remarkable event in our history. It seems that when Thurloe, the Secretary of Cromwell, occupied those chambers, Cromwell was in the

habit of frequenting them, in order to advise with Thurloe ; and was often there at a late hour of the night. On one occasion, they had, in company with a third person, been very late in discussion ; and as Cromwell was leaving the inner room, he observed a clerk in the outer office, through which he had to pass, apparently asleep at his desk ; but suspecting that he only feigned to be asleep, and fearing that he might betray the subject of the conversation (which was one of great importance), he instinctively drew his sword, intending to dispatch him on the spot. Thurloe laid his hand on his arm, and, with great entreaties in favour of the clerk, assured him that he was a most confidential person, but that he was fully convinced he was really asleep, having been actively engaged in their service for the two preceding nights, and felt confident that he had overheard no part of their conversation. Upon this, Cromwell was satisfied, and went his way. The name of this clerk was Morland (who afterwards became Sir Samuel Morland) ; and the fact was, that he had only pretended sleep, and had overheard all that had passed, which was no other than the plot usually called Sir Richard Willis's Plot. It had for its object the inveigling of King Charles II. (then with his brother James on the continent) to land on the Sussex coast, under the pledge of their being received by a powerful body of supporters ; but when, in fact, they were both to be put to death immediately on their landing. The third person present at this interview was Sir Richard Willis ; and Morland, who was really awake, gave such immediate information to the King as was the means of saving the lives of both the brothers ; for which it is hardly necessary to say that he thenceforth became the confidential agent of Charles II., by whom he was eventually knighted.

These chambers are in the great court leading out of

Chancery Lane, formerly called "The Gate-House Court," but now "Old Buildings." They are No. 24 in the south angle of that Court, and are the chambers on the left hand of the ground floor, now occupied (1844) by Mr. Flather. The present topography, notwithstanding great alterations, affords sufficient evidence of the probability of the alleged transaction with the apparently sleeping spy. The old pannelled wainscot of the time remains; and the situation would have been desirable in troublous times, from the windows affording the means of escape into Chancery Lane, in the event of assault or fire. In proof of the identity of these chambers, it appears, from the Steward's books, that they were surrendered to Thurloe in Nov. 1645, under an order of the House of Commons. In 1659, the year after Cromwell's death, Thurloe (then "one of the Masters of the Bench") surrendered them to John Doddington, a Fellow of Lincoln's Inn, when the description is, "The ground chamber which he the said Mr. Thurloe now holdeth, in the Gate-House Court in Chancery Lane Row."

Thurloe was buried in the cloister under the chapel; as was Prynne, without those ears, the loss of which, probably, cost both Archbishop Laud and Charles I. their heads, as much as any other incidents which forwarded those tragedies.

See Thurloe's *Life* by Birch, prefixed to his "State Papers." and Chalmers's *Biographical Dictionary*, article "Morland," with the references there cited.

MISCELLANEOUS.

AN interesting novel appeared in the year 1840, founded on the history of Oliver Cromwell, purporting to be by one of the Smith's, but having been really written by a young man named Herbert, who afterwards went to America. Mr. Colburn, the publisher, asked Mr. H. Smith, who was better known to the public, to affix his name as the Editor, which



he did, in a short Preface; but no part of the work was from his pen. The story is graphically related, and with much spirit, ability, and taste; but the favourable view given of Cromwell's character is exaggerated to falsehood; and is made a vehicle for the recommendation of the republican policy; while, in an equal degree, the character of Charles is misrepresented, and that of his Queen maligned. The readers of real history will know that the conduct of Cromwell, both in Ireland and Scotland, was equal in cruelty to any thing on record. "I forbade my soldiers to spare any that were in arms that night," was Cromwell's own account of Drogheda; "and I think they put to the sword 2000 men!" And greater cruelty was observed by him at Wexford, where he enumerates the slain at 5000; amongst whom were 300 poor women, who took refuge in the principal church. But all this was exceeded by what he calls "the chase and execution" of the Scotch after the battle of Dunbar; where, after being treated with unheard-of cruelty, the remainder of 3000 prisoners were *sold as slaves*, for the crime of fidelity to their King. None of these events would be guessed by any mere novel reader, who is content with the few facts, the many falsehoods, and the more numerous omissions, which characterize most, if not all, of the modern historical novels, not excepting those of Sir Walter Scott himself; who, by the ability which he has displayed, has chiefly contributed to accredit and increase the patronage of a class of literature, which, even in his hands, gives a perverted view of the best parts of history, and which, in worse hands, may be made to speak the language of any school of religion or politics, and to keep alive a false and vitiated taste, unfavourable to the acquisition of all historical truth.

MISCELLANEOUS.

## OLIVER CROMWELL'S DEATH—NIGHT OF.

DR. SOUTH appears to allude, in his Sermons, to the severe storm, which all historians represent as having taken place on the night of Oliver Cromwell's death; where he says, "If ever the miracles of Egypt were re-acted, it has been upon the scene of England, which stands, as it were, a copy and a lasting transcript both of the bondage and the deliverance. Both Church and State were under the yoke and lash of remorseless tyrants and task-masters. Tyrants resolved to have bound the bonds of their captivity for ever, and never to have let them go: nor was there any hope or likelihood of it, till God himself undertook the business, and plagued the nation by shaking the threatening sword of a civil war over it that had so lately turned all into blood; by blasting it with the hail and stones of several insulting governments, then as changeable as the weather; also pestering the land with the frogs of this sect, and the lice of that, and the locusts of another; likewise confounding our English Egyptians with the thick darkness of faction and ignorance; and, lastly, snatching away that first-born of tyranny, perjury and rebellion, and *blowing him out of the world* as he did the locusts out of Egypt: till at length breaches and divisions among themselves, like the dividing of the Red Sea and the parting of the mighty waters, both swallowed up them, and became as a wall of brass on both hands to our King and his loyal exiled subjects, to convey them safe into the possession of those rights, which, both by the gift of God and the laws of men, were so undoubtedly their own.

See DR. SOUTH, Vol. IX. Sermon IV.

## CROMWELL AND CHARLES II.

It is strange how everybody do now-a-days reflect upon Oliver, and commend him; what brave things he did; and made all the neighbour princes fear him: while here a

Prince come in, with all the love and prayers and good liking of his people, who have given greater signs of loyalty and willingness to serve him with their estates than ever was done by any people, hath lost all so soon, that it is a miracle what way a man could devise to lose so much in so little a time!

PEPYS'S *Diary*, Vol. II. p. 91.

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CROMWELL'S REASON FOR TAKING THE TITLE OF "PROTECTOR,"  
AND BUONAPARTE THAT OF "FIRST CONSUL."

CROMWELL, cet usurpateur, digne de régner, avoit pris le nom de Protecteur, et non celui de Roi; parceque les Anglois savoient jusqu'où les droits de leurs Rois devoient s'étendre, et ne connoissoient pas quelles estoient les bornes de l'autorité d'un Protecteur.

VOLTAIRE—*Siècle de Louis XIV.* Vol. I. p. 410.

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RICHARD CROMWELL.

AND so far did things then seem to settle upon another bottom, that, as the Israelites once said, "Let us alone, that we may serve the Egyptians," so all parties but the loyal and episcopal were recognizing and courting the new young Protector, and adoring that rising meteor, as the Persians do the sun; comparing him, forsooth, to a peaceable Solomon, succeeding in the throne of his warlike father David: and there is no doubt but the father was just as like David for his piety, as the son was like Solomon for his wisdom.

DR. SOUTH—*Sermons*, Vol. IX. p. 111.

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THE CROSS—A MATTER OF PRACTICE.

CHRIST says, "Take up the cross;" and very evident it is that some of His commands, literally taken, have the cross in them. Take this out, and then wherein does He differ from other legislators? Or what remains but a bare religion of nature? Which, we may be sure, will never bear too hard upon flesh and blood.

ADAM'S *Private Thoughts*.



## THE DAILY CROSS.

It is time to have done with future prospects, or a vain imagination that we shall be happy, or more at ease, when such a point is gained, or such an impediment removed; whereas nothing is more certain, than that every period of life, and every day, will bring its own burden along with it; and that there is no possibility of happiness, but in bearing it according to the will of God. [John xviii. 11.]

ADAM'S *Private Thoughts*.

## THE SYMBOL OF THE CROSS; OR THE SIGN, AND THE THING SIGNIFIED.

THE CROSS is but a sign of Christ crucified: Christ crucified, the substance of this cross. The sign, without the substance, is as nothing: the substance, without the sign, is all things. I hate not the sign, though I adore but the substance. I will not blaspheme the cross of Christ: I will not worship but Christ crucified. I will take up my cross—love my cross—bear my cross—embrace my cross,—yet not adore my cross. All knees shall bend in reverence to His Name: mine shall never bow in idolatry to his image.

ARTHUR WARWICK'S *Spare Minutes*. 1637.

## CROSS EXAMINATION.

ADMIRAL FOX, who was subpoenaed to prove a nuisance at Twickenham, laboured under the imputation of having been much disinclined to fighting. He had already declared, upon oath, that the stench of a certain laboratory was intolerable; and he was called upon by the opposite counsel to say what this intolerable smell resembled. It is not always easy to hit upon a comparison, especially under such intimidation, and the veteran was puzzled: he could only repeat, "Like? like? I don't know what it is like. It is like the horridest smell I ever smelt." The interrogating barrister seemed



now to have got hold of some proposition on which to raise a theorem. "Was it like gunpowder, Mr. Admiral?" said he. The whole Court took it. The laugh went round, and the gallant witness retreated to his place.

MISS HAWKINS'S *Memoirs*, Vol. I.

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## DEMISE OF THE CROWN.

LIKE an Oxford muse on the death of one king, and the accession of another, I appear with smiles on one side of my face, and with tears on the other. MISCELLANEOUS.

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## THE REGAL CROWN.

O POLISH'D perturbation! golden care!  
 That keeps the ports of slumber open wide  
 To many a watchful night! sleep with it now!  
 Yet not so sound, and half so deeply sweet  
 As he, whose brow with homely biggin bound,  
 Snores out the watch of night.

SHAKSPEARE—*Henry IV.* Part II. Act 4. Scene 4.

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## GREAT CRY AND LITTLE WOOL.

PARTURIUNT montes, nascetur ridiculus mus.

HOR.—*De Arte Poetica.*

L'ACCOUCHEMENT des montagnes.

MISCELLANEOUS.

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## CULPRIT.

DR. JOHNSON says there is great dispute about this word, and thinks it a corruption of "Qu'il paroît," or "*May it appear* that the plea of 'Not guilty' is true." It is merely vulgar French: *Pousse-cul* being a bailiff or other officer of justice, and *Cul-prit* being *the party taken*. MISCELLANEOUS.

## EUROPEAN CULTIVATION.

To the ancient Persians, Europe is indebted for almost all the fruits she possesses. What more certain proof of civilization and antiquity, than the culture of the products of the earth? Virgil, and other ancient writers, inform us that we are indebted to the expeditions of the Greeks into Persia, Armenia, and Media, for the citron, apricot, and peach-trees. The wars of the Romans in Pontus afforded Lucullus an opportunity of introducing the cherry-tree into Rome from Cerasus. Nor let us moderns be ashamed to acknowledge we have plums from Damascus, pears from Greece, figs from Egypt, and pomegranates from Carthage. The Romans introduced grapes into Gaul. The English had no melons till the time of James I. In the same reign, gooseberries, sallads, and cabbages were brought from Flanders. Sir Walter Raleigh had before introduced potatoes. Asparagus, cauliflowers, artichokes, oranges, and lemons, were never seen in England, as the produce of the soil, till after the time of the Restoration. Of such recent date is a great part of European cultivation.

SULIVAN'S *View of Nature*.

## CUNNING.

DISCOURAGE cunning in a child: cunning is the ape of wisdom.

LOCKE.

## CURE.

DR. JOHNSON refers this word, as meaning "the act of healing," to the Latin *cura*; which *cura* seldom or never signifies. This sense of the word is rather French; where *cure* not only means *traitement*, "diet" (as *cure de raisins, de lait, &c.* "grape or milk diet"), but is used in the remedial sense also; as, *cure palliative, imparfaite, heureuse, &c.*

MISCELLANEOUS.

## THE CURFEW.

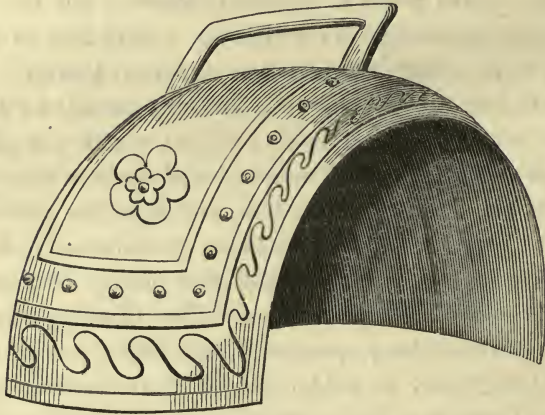
WILLIAM THE CONQUEROR prohibited, under severe penalties, the use of fire and candles when the curfew, or couvre-feu bell should toll, in order to prevent associations and conspiracies\*; which bell was heard by the English as the knell of their departed liberty, and the perpetual evidence of bondage. Thus much is commonly known; but the curfew itself—the instrument by which the hearth-fires of our ancestors were extinguished—is less generally known. It was, in figure, not much unlike the modern utensil for keeping toast or muffins hot, and baking apples, which has only one side open to the fire. The wood and embers were raked close to the back of the hearth, and then the curfew was put over them, the open part being placed close to the back of the chimney. The air being thus nearly excluded, the fire was of course extinguished. Mr. Gostling (the antiquary), of Canterbury, possessed one, which was of copper, rivetted together, as solder might have melted with the heat. It was ten inches high, sixteen inches wide, and nine inches deep. One was sold at Lord Orford's Collection, at Strawberry Hill, in 1842. Some antiquaries think that the vesper-bell of the religious houses was the signal for its employment; which might perhaps have been the case at that early period of our history, though it is probable that, afterwards, our parochial churches continued the notice: for, ever since the Reformation, they have, in many parishes of England, kept up the tolling of the curfew-bell, although centuries have elapsed since there was any occa-

\* "Ut ferociam populi ad otium perduceret, omnibus arma ademit; statuitque ut quisque paterfamilias vesperi circiter horam octavam post meridiem, tecto cineribus igne, dormitum iret; et ad id, signum vicatim dari voluit, per campanas, id quod etiam nunc servatur, et Normanicè vulgò dicitur Coverfeu."

POLYDORUS VERGIL—*Anglica Historia*, Lib. IX. p. 151. Edit. Basil, 1546.

sion for it. Every ear of taste will recognise this beautiful appendage of rural scenery; and Gray opens his unrivalled Elegy with a line which will readily occur to the memory of all.

See HUTCHINSON'S *History of Durham*, Vol. I. p. 102, for the substance of the above account of the instrument itself.




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MISCELLANEOUS.

CURIOSITY.

TRUST not him with your secrets, who, when left alone in your room, turns over your papers.

LAVATER'S *Aphorisms*.

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CURIOSITY SELLS A BOOK.

WONDER, usually accompanied by a bad taste, looks out only for what is uncommon; and if a work comes abroad under the name of a Thresher, a Bricklayer, or a Lord, it is sure to be eagerly sought after by the million.

SHERIDAN'S *Life of Swift*.

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## IMPROPER CURIOSITY.

RESTRAIN your needless curiosity, and all solicitous inquiries into things which were better unknown. How many plentiful springs of fear, sorrow, anger, and hatred, have been found out, and broken up, by this laborious digging! Have a care of an over-curious search into such things as might have safely remained for ever secret, and the ignorance of which had prevented many foolish and hurtful passions. A fond solicitude to know all that our friends or our foes say of us is often recompensed with vexing disquietudes and anguish of soul.

DR. WATTS—*Doctrine of the Passions*, p. 160.

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## LAWFUL CURIOSITY.

CURIOSITY is a useful spring of knowledge: it should be encouraged in children, and awakened by frequent and familiar methods of talking with them. It should be indulged in youth, but not without a prudent moderation. In those who have too much, it should be limited by a wise and gentle restraint or delay, lest, by wandering after every thing, they learn nothing to perfection. In those who have too little, it should be excited, lest they grow stupid, narrow-spirited, self-satisfied, and never attain a treasure of ideas, or an aptitude of understanding.

DR. WATTS—*Posthumous Works*, p. 10.

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## A CURTAIN LECTURE BEFORE DINNER, OR NO STANDING UPON CEREMONY.

THE late Chamberlain, Mr. Clark, related that he had either heard or read, in younger life, that the great Hooker having once brought home a guest to dine with him, the visitor overheard a contest going on in the adjoining room,

which, it seems, arose from the lady reproaching her husband for having brought a friend to dinner; upon which Hooker became so provoked, as to threaten her with castigation—"if it were not," as he said, "for his friend in the next room"—"Nay," exclaimed the friend, "if that is your only reason, I beg that I may not stand in the way."

MISCELLANEOUS.

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CUSTOM.

HE ought to be well mounted who is for leaping the hedges of custom.

AARON HILL.

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ANCIENT CUSTOM NO PRECEDENT FOR ERROR.

WHAT custom wills, in all things should we do 't,  
The dust on antique time would lie unswept,  
And mountainous error be too highly heap'd  
For truth to overpeer.

SHAKESPEARE—*Coriolanus*, Act 2. Scene 3.

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CUSTOM AND CAPRICE.

L'HABITUDE et l'humeur gouvernent les hommes

VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 150.

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CUT AND COME AGAIN.

UNE belle pièce de resistance.

[*Proverbial Phrase.*]

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## D.

## DAD.

It is not clear, from Dr. Johnson's etymology of this word, that we obtain it directly from the Welch "Tad," although we really do so; another proof of Horne Tooke's mistake, in supposing that our language had nothing from the Welch. The Gloria Patri in that language supplies two proofs to the contrary: "Gegoniant y'r *Tad*, ac y'r Mab, ac y'r Ysprid *glan*," where the word *glan* "clean," signifies, the *clean*, pure, or Holy Spirit. MISCELLANEOUS.

## DAIRY.

DR. JOHNSON, on Lye's authority, derives this word from "dey," an old word for milk; but Skinner refers it better to the French *derriere*, the back part of the premises, where the dairy is found. MISCELLANEOUS.

## DANCING.

MELIUS est fodere quam saltare. ST. AUGUSTINE.

SOBRIUS nemo saltat. CICERO. [Oratio pro L. Murena.]

## DANGER IN DISGUISE.

I SHOULD have set my foot on an abyss covered with flowers.

*Memoirs of Buonaparte*, by LAS CASAS, Vol. II. p. 184.

## DARLING.

IN confirmation that this word is *dearling*, from the Saxon, as stated by Dr. Johnson, it may be observed that it is so spelt (instead of "darling") down to the seventeenth century. See, especially, "The Art of Contentment," by the author of "The Whole Duty of Man," 1679. MISCELLANEOUS.

## DAYBREAK.

THE wolves have prey'd; and look, the gentle day,  
 Before the wheels of Phœbus, round about  
 Dapples the drowsy east with spots of grey.

SHAKSPEARE—*Much Ado about Nothing*, Act 5. Scene 3.

## DAYSMAN.

DR. JOHNSON might have added to his authority (from Spencer) for this word, signifying “umpire,” verse 33 of the 9th chapter of Job, “Neither is there any *daysman* betwixt us.”

MISCELLANEOUS.

## DEAD AND BURIED.

“So,” said Mr. Justice —, at the Old-Bailey dinner, “I find that Alderman — is dead;” “Why, my Lord,” said Mr. Adolphus, “he is only *buried*: he has been *dead* for seven years!”

MISCELLANEOUS.

## STONE DEAF.

SHE was deaf as a stone; aye, one of the stones  
 Demosthenes suck'd to improve his tones:  
 And certainly deafness no further could reach  
 Than to be in his mouth without hearing his speech.

*Comic Annual*, 1842.

## DEATH.

DEATH, to a good man, is but passing through a dark entry, out of one little dusky room of his father's house, into another that is fair and large, lightsome, and glorious, and divinely entertaining. Oh may the rays and splendours of my heavenly apartment shoot far downward, and gild the dark entry with such a cheerful gleam, as to banish every fear when I shall be called to pass through!

DR. WATTS—*Miscellaneous Thoughts*, p. 120.



LIVE much in the expectation of death, and in the view and hope of eternal things. Death and judgment, heaven and hell, are such grand and awful ideas, that, where these are duly considered, they will make the things of this life appear so very little and inconsiderable, as to be scarce worthy of our hopes and fears, our desires and aversions, our wrath and resentment, our sorrows and joys. Such a steady prospect and expectation of things infinite and everlasting will, by degrees, dissolve the force of visible and temporal things, and make them unable to raise any wild and unruly passions within us. Happy the soul that has a strong and lively faith of unseen worlds, of future terrors and glories. This will cure the vicious disorders of flesh and sense, of appetite and passion: this will raise the spirit, on the wings of devout affection, to the borders of Paradise, and temper the soul to the business and the joys of the blessed.

DR. WATTS—*Doctrine of the Passions*, p. 176.

WHEN I look on the tombs of the great, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents on a tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those we must quickly follow; when I see kings lying by those who deposed them—when I behold rival wits placed side by side—or the holy men that divided the world with their contests and disputes,—I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the several dates of those who died but as yesterday, and some six hundred years ago, I consider that GREAT DAY, when we shall all of us be cotemporaries, and make our appearance together.

ADDISON.

————— OH! our lives' sweetness!  
 That, with the pain of death, we 'd hourly die,  
 Rather than die at once.

SHAKSPEARE—*King Lear*, Act 5. Scene 3.

THE sense of death is most in apprehension;  
 And the poor beetle that we tread upon,  
 In corporal sufferance feels a pang as great  
 As when a giant dies.

SHAKSPEARE—*Measure for Measure*, Act 3. Scene 1.

KIND death, just umpire of men's miseries,  
 With sweet enlargement\* doth dismiss me hence.

SHAKSPEARE—*Hen. VI. Part I. Act 2. Scene 5.*

OH, my soul, look for death hourly; long for it greatly; prepare for it carefully; meet and welcome it joyfully: for it is Christ's part to direct the soul to him and thy friend that comes to set thee at liberty from thy sins, discharge thee from thy prison, dismiss thee from thy debts, and bring thee at once to enjoy all thy desires.

*Life and Death of Rev. Vavasor Powell. Edit. 1671, p. 38.*

THE King of Persia said to the Emperor Constantine, when he had shewn him the treasures and beauties of Rome, "These are indeed wonderful things; but I see that in Rome, as in Persia, men are subject to death:—*Mirror quidem hæc; sed, ut video, sicut in Persia, sic Romæ, homines moriuntur!*"

CALAMY'S *Funeral Sermon for the Earl of Warwick.*  
 London, 1658.

\* Πληροφορία.

## A DEATH-BED.

ST. AUSTIN asked those that told him of a violent death that had seized upon one, "But how did he live? He made no matter how he went out of the world, but how he carried himself in it."

*Threnoikos, or the House of Mourning.* Folio.  
London, 1640, p. 52.

THE chamber where the good man meets his fate  
Is privileg'd beyond the common walk  
Of virtuous life; quite in the verge of heaven.  
Fly, ye profane! If not, draw near with awe,  
Receive the blessing, and adore the chance  
That threw in this Bethesda your disease.  
If unrestored by this, despair your cure;  
For here resistless demonstration dwells.  
A death-bed's a detector of the heart.

\* \* \* \* \*

You see the man; you see his hold on heaven,  
If sound his virtue.——  
Heav'n waits not the last moment; owns her friends  
On this side death; and points them out to men;—  
A lecture silent, but of sov'reign power!  
To vice confusion, and to virtue peace.

YOUNG'S *Night Thoughts*—Night II.

## DEATH, ITS CHANGE.

Ay, but to die, and go we know not where;  
To lie in cold obstruction, and to rot;  
This sensible warm motion to become  
A kneaded clod.

SHAKESPEARE—*Measure for Measure*, Act 3. Scene 1.

## THE CHRISTIAN'S DEATH.

THE real Christian, in the hour of death, possesses, under the apostolic assurance of "absent from the body, present with the Lord," a prospect of more immediate happiness than even his Lord did at his departure; since it was essential, for the confirmation of the faith of all his followers, that Christ, on reviving from death, should continue still, for some period longer, to sojourn in the same world of sin and sorrow which he had long inhabited: for that his appearance after his resurrection was not merely spiritual, but a resumed alliance of soul and body, we know from his own assurance to his disciples when he ate and drank with them, and when they both handled and saw him.

MISCELLANEOUS.

## DEATH THE CHRISTIAN'S HIGHEST PRIVILEGE.

WERE death denied, this world a scene

How dismal and forlorn!

To death we owe that 'tis to man

A blessing to be born.

When every other blessing fails,

Or sapp'd by slow decay,

Or storm'd by sudden blasts of fate,

Is swiftly whirl'd away,—

How happy, that no storm, or time,

Of death can rob the just!

None pluck from their unaching heads

Soft pillows in the dust.

DR. YOUNG—*Resignation.*

## THE DAY OF DEATH.

"ALAS! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

*Jeremiah, xxx. 7.*



## A DESIRABLE DEATH.

POTIUS mors donata quam vita erepta.

CICERO—[of Crassus.]

## DEATH OFTEN DESIRABLE.

————— HE hates him

That would upon the rack of this rough world  
Stretch him out longer.

SHAKSPEARE—*King Lear*, Act 5. Scene 3.

## DEATH OF THE GREAT.

————— THE death of Antony

Is not a single doom : in the name lay  
A moiety of the world.

SHAKSPEARE—*Antony and Cleopatra*, Act 5. Scene 1.

## THE DEATH OF MAN IN A STATE OF IGNORANCE.

'A MADE a finer end, and went away an it had been any Christom child ; 'a parted just between twelve and one, e'en at the turning of the tide : for after I saw him fumble with the sheets, and play with flowers, and smile upon his fingers' ends, I knew there was but one way ; for his nose was as sharp as a pen, and 'a babbled of green fields. How now, Sir John, quoth I ; what, man ! be of good cheer ! So 'a cried out, 'God !' three or four times : now I, to comfort him, bid him 'a should not think of God ; I hoped there was no need to trouble himself with any such thought yet.

SHAKSPEARE—*Hen. V.* Act 2. Scene 3.

The death of a person without repentance, and destitute of divine grace and well-founded hope, together with the efforts of the ignorant to keep him from the knowledge of his danger, were never more finely shewn than in this passage.

[*Editor.*]

## ILLUSTRIOUS DEATHS.

THE Rabbins have a saying, "Quando luminaria patiuntur eclipsim, malum signum est mundo." *Isaiah lvii. 1.*

Quoted by CALAMY in his *Funeral Sermon for Dr. Bolton*,  
Master of Christ's College, Cambridge, 1655.

## DEATH IMPROVED.

THANKLESS for favours from on high,  
Man thinks he fades too soon ;  
Though 'tis his privilege to die,  
Would he improve the boon.

But he, not wise enough to scan  
His best concerns aright,  
Would gladly stretch life's little span  
To ages, if he might.

To ages, in a world of pain ;  
To ages, where he goes ;  
Gall'd by affliction's heavy chain,  
And hopeless of repose !

Strange fondness of the human heart,  
Enamour'd of its harm !  
Strange world, that costs it so much smart,  
And yet has pow'r to charm !

Whence has the world its magic power ?  
Why deem we death a foe ?  
Recoil from weary life's best hour,  
And covet longer woe ?

The cause is conscience. Conscience oft  
Her tale of guilt renews :  
Her voice is terrible, tho' soft,  
And dread of death ensues.

Then, anxious to be longer spar'd,  
 Man mourns his fleeting breath:  
 All evils then seem light, compar'd  
 With the approach of death.

'Tis judgment shakes him : there's the fear  
 That prompts his wish to stay :  
 He has incurr'd a long arrear  
 And must despair to pay.

Pay ! Follow Christ, and all is paid ;  
 His death your peace ensures :  
 Think on the grave where he is laid,  
 And calm descend to yours.

COWPER—[Lines subjoined to the Northampton  
 Bill of Mortality for 1792.]

OUR INCONSISTENCY WITH RESPECT TO DEATH.

IL n'y a que la mort qui soit certaine, et cependant nous  
 agissons comme si c'étoit la seule chose incertaine.

LA ROCHEFOUCAULT.

DEATH INEVITABLE.

SED omnes una manet nox :  
 Et calcanda semel via lethi.

HOR. *Od.* Book I. 28.

WE cannot hold mortality's strong hand.  
 Think you I bear the shears of destiny ?  
 Have I commandment on the pulse of life ?

SHAKESPEARE—*King John*, Act 4. Scene 2.

DEATH THE GREAT LEVELLER.

JE songeois cette nuit que, de mal consumé,  
 Côte à côte d'un pauvre on m'avait inhumé,  
 Et que n'en pouvant pas souffrir le voisinage,  
 En mort de qualité, je lui tins ce langage :  
 " Retire toi, coquin ; va pourrir loin d'ici,  
 Il ne t'appartient pas de m'approcher ainsi ! "

“ Coquin ! ” me dit-il, d’une arrogance extreme,  
 “ Va chercher tes coquins ailleurs, coquin toi-même !  
 Ici tous sont egaux : je ne te dois plus rien :  
 Je suis sur mon fumier, comme toi sur le tien.”

PATRIX.

Mr. Chalmers, in his *Biographical Dictionary*, says that these lines are little known, though our translation of them frequently occurs, which is as follows :—

I dreamt that, buried in my fellow clay,  
 Close by a common beggar’s side I lay ;  
 And, as so mean a neighbour shock’d my pride,  
 Thus, like a corpse of quality, I cried :  
 “ Away, thou scoundrel ! henceforth touch me not ;  
 More manners learn, and at a distance rot ! ”  
 “ Thou scoundrel ! ” in a louder tone cried he,  
 “ Proud lump of dirt, I scorn thy words and thee !  
 We’re equal now : I’ll not an inch resign ;  
 This is my dunghill, as the next is thine.”

MISCELLANEOUS.

## CORPOREAL AND SPIRITUAL DEATH.

“ JESUS said unto him, Let the dead bury their dead : but go thou and preach the kingdom of God.” *St. Luke ix. 60.*

As if he had said, “ Let those who are dead in their spirits— with respect to the new life of the Gospel—employ themselves in burying those who are dead in body, for they are fit for nothing else ; but by following me, and preaching the Gospel, thou shalt raise men from the death of sin unto the life of righteousness.”

REV. WILLIAM JONES [of Nayland.]

## DEATH OF THE PATRIOT.

HE lives in fame that died in virtue’s cause.

SHAKESPEARE—*Titus Andronicus*, Act 1. Scene 2.



## PREMATURE DEATH OF THE PIOUS RECONCILED.

To many it might appear that this amiable young man was taken away in the midst of his usefulness. But a little reflection will shew us that God's ways are all equal. He never removes any of his servants till they have accomplished the work he has given them to do. Extraordinary talents are not given merely in reference to *this world*: they refer, also, to eternity; and shall there have their consummation and plenitude of employ. Far be it from God to light up such tapers to burn only for a moment in the dark night of life, and then to extinguish them for ever in the damps of death. Heaven is the region where the spirits of just men *made perfect* thrive, live, and eternally expand their powers in the service, and to the glory, of Him from whom they have derived their being.

*Life of Dr. Adam Clarke, Vol. I.*

## PREPARATION FOR DEATH.

If you forget any thing when your sea is full, and your foot in that ship, there is no returning again to fetch it. Have all things in readiness against the time that you must fall through that black and impetuous Jordan, and Jesus—Jesus who knoweth both these depths, and the rock, and all the coasts, be your pilot.

RUTHERFORD.

To “die daily”\* is the only way to be ready for the day of death.

MISCELLANEOUS.

## THE PROSPECT OF DEATH SWEETENS LIFE.

INTER spem curamque, timores inter et iras,  
 Omnem crede diem tibi diluxisse supremum.  
 Grata superveniet quæ non sperabitur hora.

HOR. *Epist.* Book I. 4.

\* 1 Cor. xv. 31.

## A PUBLIC DEATH.

QUICONQUE a beaucoup de témoins de sa mort, meurt toujours avec courage.

VOLTAIRE—*Siècle de Louis XIV.* Vol. III. p. 123.

## THE PUNISHMENT OF DEATH REPROBATED.

THE punishment of death is the war of a whole nation against a citizen, whose destruction is considered as necessary or useful to the public good. If I can demonstrate that it is neither necessary nor useful, I shall have gained the cause of humanity. If the experience of all ages be not sufficient to prove that the punishment of death has never prevented bad men from injuring society—if the example of the Romans—if twenty years' reign of Elizabeth, Empress of Russia, be not sufficient,—let us consult human nature in proof of my assertion.

The death of a criminal is a terrible, but momentary spectacle; and therefore a less efficacious method of deterring others than the continued example of a man deprived of his liberty, and condemned to repair, by his labour, the injury done to society. A condition so miserable is a much more powerful preventative than the fear of death, which men always behold in distant obscurity.

BECCARIA, c. 28. [Quoted in COLQUHOUN'S *Treatise on the Police.*]

This reasoning is, at best, questionable; but in the case of murder is absolutely opposed to Holy Scripture. The modern affectation of humanity, in abolishing capital punishment in cases of arson and violation, has manifestly increased those crimes. Transportation, however formidable, is little understood, except by the culprit, and that, not till he endures it; to whom its supposed lenity, as compared with death, had afforded, perhaps, the chief inducement to crime.

[*Editor.*]

## DEATH OF RELATIONS.

SIMEON ASHE suggests the remarkable difference displayed by David in the case of his *infant's* death, and of *Absalom's*, to have arisen from his certainty of the child's salvation, and his doubt of Absalom's.

*Funeral Sermon for Dr. Spurstowe's Son, 1654.*

## DEATH OF THE RICH AND PROSPEROUS.

REMINISCENCES ON VIEWING GARRICK'S VILLA AT HAMPTON, WHEN LAST ON SALE,  
JULY 5, 1838.

LINQUENDA tellus, et domus, et placens  
Uxor: neque harum, quas colis, arborum  
Te, præter invisas cupressos,  
Ulla brevem dominum sequetur.

Hor. *Od.* Book II. 14.

Cedes coemtis saltibus; et domo,  
Villaque, flavus quam Tiberis lavit,  
Cedes: et instructis in altum

Divitiis potietur hæres. Hor. *Od.* Book II. 3.

“ Estate, and house, and pleasing wife,  
Must all be left when death arrives;  
And the dread cypress-tree alone  
Its short-liv'd master now survives.

“ Your purchas'd groves and stately house,  
And villa wash'd by Tiber's wave,  
Must all be left, and your next heir  
Enjoy the heaps you now may save.”

MISCELLANEOUS.

## THE RULING PASSION STRONG IN DEATH.

CANO, the celebrated sculptor, refused the offices of a Priest when dying, because, he said, that the crucifix which he brought was *so bunglingly executed*.

CHALMERS—*Biographical Dictionary.*

## SUDDEN DEATH.

WHOSOEVER leads such a life, needs be the less anxious upon how short warning it is taken from him.

LORD CLARENDON [of Lord Falkland].

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## DEATH UNEXPECTED.

TU secunda marmora

Locas sub ipsum funus: et sepulchri  
Immemor struis domos.      HOR. *Od.* Book II. 18.

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## DEATH—WHEN WELCOME.

AT death's arrival they shall smile,  
Who, not in life o'er gay,  
Serious and frequent thought send out  
To meet him in the way.

DR. YOUNG—*Resignation.*

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## DEATH WHEN UNPREPARED FOR.

'TIS a vile thing to die, my gracious lord,  
When men are unprepar'd, and look not for it.

SHAKSPEARE—*Richard III.* Act 2. Scene 2.

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## DEATH UNIVERSAL.

PALLIDA mors æquo pulsat pede pauperum tabernas,  
Regumque turres.      HOR. *Od.* Book I. 4.

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## CARDINAL WOLSEY'S DEATH.

AT last, with easy roads, he came to Leicester;  
Lodg'd in the Abbey, where the reverend Abbot,  
With all his convent, honourably receiv'd him;  
To whom he gave these words: "O, father Abbot,  
An old man, broken with the storms of state,  
Is come to lay his weary bones among ye:  
Give him a little earth for charity!"



So went to bed ; where eagerly\* his sickness  
 Pursued him still : and three days after this,  
 About the hour of eight (which he himself  
 Foretold should be his last), full of repentance,  
 Continual meditations, tears, and sorrows,  
 He gave his honours to the world again,  
 His blessed part to heaven, and slept in peace.

SHAKSPEARE—*Henry VIII.* Act 4. Scene 2.

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DEATHS IN HIGH LIFE.

A CERTAIN well-meaning Neapolitan was once startled in his evening walk by the astounding intelligence that the Pope was dead. He had not recovered his astonishment, when, behold, he is informed of a new disaster : the King of Naples is, also, no more ! “Surely,” said the worthy Neapolitan, “the sun will vanish from heaven at such a combination of fatalities.” But they did not cease here. The Archbishop of Palermo, he is informed, has also died suddenly. Overcome by this last shock, he retired to bed, but not to sleep. In the morning he was disturbed in his melancholy reverie by a rumbling noise, which he recognised at once to be the motion of the wooden instrument which makes macaroni. “Aha !” says the good man, starting up, “can I trust my ears ? The Pope is dead ; the King of Naples is dead ; the Bishop of Palermo is dead ; yet my neighbour, the baker, makes macaroni ! Come ; the lives of these great folks are not, then, so indispensable to the world after all.”

SIR WALTER SCOTT’S *Life of Buonaparte*, Vol. I. p. 249.

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DEBATES ARE TOO OFTEN RATHER FOR VICTORY THAN TRUTH.

WHAT Tully says of war may be applied to disputing : it should be always so managed, as to remember that the only

\* “Aigrement.”—*French.*

end of it is peace : but, generally, true disputants are like true sportsmen : their whole delight is in the pursuit ; and a disputant no more cares for the truth, than the sportsman for the hare.

*Thoughts on various Subjects, by POPE and SWIFT.*

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PARLIAMENTARY DEBATES.

CES discours, qui sont l'effet naturel du gouvernement et de l'esprit Anglois étonnent quelquefois les étrangers, comme les productions d'un pays qui sont à vil prix sur leur terrain, sont recherchées précieusement ailleurs. Mais il faut lire avec précaution toutes ces harangues, où l'esprit de parti domine. Le véritable état de la nation y est presque toujours déguisé. Le parti du Ministère y peint le gouvernement florissant ; la faction contraire assure que tout est en décadence. L'exagération règne partout.

-VOLTAIRE—*Siècle de Louis XIV.* Vol. IV. p. 63.

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TEMPER IN DEBATE.

BANISH utterly out of all conversation, and especially out of all learned and intellectual conference, every thing that tends to provoke passion, or raise a fire in the blood. Let no sharp language, no noisy exclamation, no sarcasms or biting jests, be heard among you ; no perverse or invidious consequences be drawn from each other's opinions, and imputed to the person : let there be no wilful perversion of another's meaning, no sudden seizure of a lapsed syllable to play upon it, nor any absurd construction of an innocent mistake : suffer not your tongue to insult a modest opponent that begins to yield : let there be no crowing or triumph, even when there is evident victory on your side. All these things are enemies to friendship, and the ruin of free con-

versation. The impartial search of truth requires all calmness and serenity, all temper and candour. Mutual instruction can never be attained in the midst of passion, pride, and clamour, unless we suppose, in the midst of such a scene, there is a loud and penetrating lecture, read by both sides, on the folly and shameful infirmities of human nature.

WATTS—*Improvement of the Mind*, Part I. chap. 9.

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RUNNING IN DEBT.

NUMMOS alienos pascet.

HOR. *Epist.* Book I. 18.

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DECEPTION UNDER THE GUISE OF TRUTH.

DECIPIMUR specie recti.

HOR. *Ars Poetica*.

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DECEPTIVE APPEARANCES.

————— HE seem'd

For dignity compos'd, and high exploit,

But all was false and hollow.

MILTON.

See also the character of Drances, as given by Virgil.

Largus opum, et linguâ melior, sed frigida bello

Dextera, consiliis habitus non futilis auctor,

Seditione potens.

ÆN. XI. 338.

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DECOY.

DR. JOHNSON derives this word from *koey* (Dutch), "a cage;" but its old English orthography more clearly intimates its etymology. In the "Morning Exercises at Cripplegate," and in Slingsby Bethel's "Providences of God observed through several ages," both which works appeared in the seventeenth century, the word is spelt "*duckoy*," in evident reference to *the decoy duck*.

MISCELLANEOUS.

## AVOIDING A DELICATE DECISION.

WHEN Queen Elizabeth was asked whether she preferred the learning of Buchanan or of Haddon, she replied: “Buchananum omnibus antepono, Haddonum nemini postpono.”

*Lord Orford.* Edited by PARK, Vol. I. p. 93.

## DECLARING OFF.

NON hæc in fœdera veni. MISCELLANEOUS.

## DEDICATIONS.

THREE *chef-d'œuvres* of Dedications are, Calvin's to his Institutes [to Francis I.]; De Thou to his History [to Henry IV.]; and Casaubon to his Polybius [to Henry IV.].

MISCELLANEOUS.

## DEFAMATION ONLY FORMIDABLE AS RESENTED.

INFAMY is where it is received. If thou art a mud-wall, it will stick: if marble, it will rebound: if thou storm at it, 'tis thine: if thou contemn it, 'tis his.

QUARLES'S *Enchiridion*, Cent. IV. c. 5.

“QUI capit, ille facit.” MISCELLANEOUS.

## DEFINITION OF DECENCY.

THAT is decent, which is agreeable to our state, condition, or circumstances, whether it be in behaviour, discourse, or action.

WATTS'S *Logic*, p. 263.

## NATIONAL DEGENERACY.

PROH Curia, inversique mores! HOR. *Od.* Book III. 5.

DAMNOSA quid non imminuit dies?

Ætas parentum, pejor avis, tulit

Nos nequiores, mox daturos

Progeniem vitiosiore. HOR. *Od.* Book III. 6.



## PROFESSED DEISM IS PRACTICAL ATHEISM.

THE case and character of those nations of the earth which had no other guide in their devotions than that of natural light, with some remains of the divine institution of sacrifices received by tradition from their fathers, plainly shew how necessary divine revelation is to the subsistence of religion; for those that had not the Word of God, soon lost God himself, “became vain in their imaginations” concerning Him, and prodigiously vile and absurd in their worships and divinations. It is true the Jews, who had the benefit of divine revelation, lapsed sometimes into idolatry, and admitted very gross corruptions; yet, with the help of the Law and the Prophets, they recovered and reformed; whereas, the best and most admired philosophy of the heathen, could never do any thing toward the cure of the vulgar idolatry, or so much as professed to remove any of those barbarous and ridiculous rites of their religion, which were the scandal and reproach of human nature. Let men, therefore, pretend what they will, Deists are, or will be, Atheists; and they that, under colour of admiring the oracles of reason, set aside, as useless, the oracles of God, undermine the foundation of all religion, and do what they can to cut off all communications between man and his Maker, and to place that noble creature on a level with the beasts that perish.

MATTHEW HENRY—*Preface to his Commentary.*

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## THE UNIVERSALITY OF THE DEITY.

THOUGH chang'd thro' all, is yet in all the same;  
 Great in the earth as in th'ethereal frame:  
 Warms in the sun, refreshes in the breeze,  
 Glows in the stars, and blossoms in the trees;

Lives through all life, extends thro' all extent,  
 Spreads undivided, operates unspent.  
 To Him, no high, no low, no great, nor small,  
 Who fills, connects, and equalizes all.

POPE.

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 DELAY.

OMISSION to do what is necessary  
 Seals a commission to a blank of danger:  
 And danger, like an ague, subtly taints  
 Ev'n then when we sit idly in the sun.

SHAKESPEARE—*Troilus and Cressida*, Act 3. Scene 3.

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 THE DANGER OF DELAY.

“I WAS truly sorry to hear that the Spaniards were so thoroughly routed near Badajos; but Mendizabal was an idiot. On the 18th of February the enemy threw a bridge over the Guadiana, above Badajos. Don Carlos Espana, an active officer, whom I know very well, reconnoitred the bridge, and made his report to Mendizabal, who was playing at cards. ‘Very well,’ said the chief, ‘we’ll go and look at it to-morrow!’ At day-break the Spanish army was surprised!”

[Letter from Captain Squires of the Engineers.]

NAPIER’S *Peninsular War*, Vol. III. p. 638.

ARCHIAS, at supper (as has been noticed before) refused to read a letter announcing the plot against his life, remarking, “Πρὸς αὐρὶὸν τὰ σπουδαῖα,” “À demain les affaires;” the result of which was, that he was killed that night.

PLUTARCH *in Moral.*

“Thou fool, this night thy soul shall be required of thee.”

*Luke* xii. 20.

## MRS. DELANY'S ART OF CUTTING OUT.

MRS. DELANY\*, among her other accomplishments, excelled in embroidery and shell-work; and, in the course of her life, produced many elegant specimens of her skill in these respects. But what is more remarkable, at the age of seventy-four, she invented a new and beautiful mode of exercising her ingenuity. This was by the construction of a Flora, of a most singular kind, formed by applying coloured papers together, and which might, not improperly, be called a species of mosaic work. Being perfectly mistress of her scissars, the plant or flower which she purposed to imitate, she cut out; that is, she cut out its various leaves and parts in such coloured Chinese paper as suited her subject; and when she could not meet with a colour to correspond with the one she wanted, she dyed her own paper to answer her wishes. She used a black ground, as best calculated to throw out her flower; and not the least astonishing part of her art was, that though she never employed her pencil to trace out the form or shape of her plant, yet when she had applied all the pieces which composed it, it hung so loosely and gracefully, that every one was persuaded that it must previously have been drawn out, and repeatedly corrected by a most judicious hand, before it could have attained the ease and air of truth which, without any impeachment of the honour of this accomplished lady, might justly be called a forgery of nature's works. The effect was superior to what painting could have produced: and so imposing was her art, that she would sometimes put a real leaf of a plant by the side of one of her own creation, which the eye could not detect, even when she herself pointed it out. Mrs. Delany continued in

\* She was the second wife, and widow, of Dr. Delany, the Dean of Down, and friend of Swift.—[*Editor.*]

the prosecution of her design till the eighty-third year of her age, when the dimness of her sight obliged her to lay it aside. However, by her unwearied perseverance, she became authoress of far the completest Flora that ever was executed by the same hand. The number of plants finished by her amounted to 980. This invaluable Flora was bequeathed by her to her nephew, Court Dewes, Esq., and is now in the possession of Barnard Dewes, Esq. of Welsborn in Warwickshire. The liberality of Mrs. Delany's mind rendered her at all times ready to communicate her art. She frequently pursued her work in company; was desirous of shewing to her friends how easy it was to execute; and was often heard to lament that so few would attempt it. It required, however, great patience and great knowledge in botanical drawing.

CHALMERS—*Biographical Dictionary.*

MRS. DELANY shewed me the new art which she has invented: it is, staining paper of all possible colours, and then cutting it out so finely and delicately, that when it is pasted on paper or vellum it has all the appearance of being pencilled, except that, by being raised, it has still a richer and more natural look: the effect is extremely beautiful. She invented it at seventy-five. She told me she did four flowers the first year, sixteen the second, and the third, one hundred and sixty, and after that, many more. They are all from nature, and consist of the most curious flowers, plants, and weeds that are to be found. She has been supplied with patterns from all the great gardens and all the great florists in the kingdom. Her plan was, to finish one thousand; but, alas! her eyes now fail her, though she has only twenty undone of her task. She has marked the places whence they all came, in the back, and where she did them, and the year,



putting her cipher "M. D." at the corner of each, in different coloured letters for every different year, such as red, blue, green, &c. "But," said she, "the last year, as I found my eyes grew very dim, and threatened to fail before my work was completed, I put my initials in white, for I seemed to myself already working in my winding-sheet." I could almost have cried at the mingled resignation and spirit with which she made this melancholy speech.

One work of Mrs. Delany's was a geranium, cut out very delicately, and pasted upon paper, so as to look in relief, and the effect is extremely pretty. This she did at eighty-two.

MADAME D'ARBLAY'S *Diary*, Vol. II. pp. 208, 253.

Also see Lord Walpole's Works, in the sale of whose collection at Strawberry Hill (1842) were two specimens, one of which was left him by her will, and which he has verified by an indorsement. The specimen is *Polygonum Bistorta*, or British Bistort, and is now in the possession of the writer. Her most attractive works were from the hot-houses at Dropmore and Bulstrode. A large portion of this invaluable collection descended to Mrs. Stratton, of Warwickshire; and although once offered for sale, was very properly purchased by the family.

MISCELLANEOUS.

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THE DANGER OF DELAY.

DEFER no time, delays have dangerous ends.

SHAKESPEARE—*Henry VI.* Part I. Act 3. Scene 2.

DELAY leads impotent and snail-pac'd beggary.

IBID. *Richard III.* Act 4. Scene 3.

O MY good lord, that comfort comes too late :  
 'Tis like a pardon after execution.  
 That gentle physic, giv'n in time, had cur'd me ;  
 But now, I'm past all comfort here, but prayers.

SHAKSPEARE—*Henry VIII.* Act 4. Scene 2.

By Nature's law, what may be, may be now :  
 There's no prerogative in human hours.  
 In human hearts what bolder thought can rise  
 Than man's presumption on to-morrow's dawn ?  
 Where is to-morrow ? In another world.  
 For numbers this is certain ; the reverse  
 Is sure to none : and yet on this perhaps—  
 This peradventure, infamous for lies,—  
 As on a rock of adamant, we build  
 Our mountain hopes ; spin out eternal schemes,  
 As we the fatal sisters would outspin ;  
 And, big with life's futurities, expire !

DR. YOUNG—*Night 1.*

PROCRASTINATION is the thief of time :  
 Year after year it steals, till all are gone ;  
 And to the mercies of a moment leaves  
 The vast concerns of an eternal scene.

IBID.

At thirty, man suspects himself a fool ;  
 Knows it at forty, and reforms his plan ;  
 At fifty, chides his infamous delay,  
 Pushes his prudent purpose to resolve :  
 In all the magnamity of thought  
 Resolves, and re-resolves ; then dies the same.

IBID.

## THE OCCASIONAL DUTY OF DELAY.

QUI cunctando restituit rem. ENNIUS—[of Fabius.]

THE principal forte of the illustrious Duke of Wellington, both in the war of the Peninsula and the final victory of Waterloo, was in knowing when to be quiet, and how to wait.

MISCELLANEOUS.

## DELIBERATION SOMETIMES DANGEROUS.

FEEBLE and temporizing measures will always be the result, when men assemble to deliberate in a situation where they ought to act.

ROBERTSON'S *America*, Vol. II. Book V. p. 236.

## FALSE DELICACY.

————— PUDENS pravè. HOR. *Ars Poetica*.

NEVER be afraid or ashamed to mention a small debt. If your friend did not intend to repay it, you owe it to yourself to remind him of it: if he had merely forgotten it, you owe it to him to do so; and instead of taking offence, he will be much obliged to you. You equally owe it to society to observe this rule: and even were it possible that you could give offence, you may be thankful for the opportunity thus afforded of testing the strength of a friendship which, if it could be affected by so trifling a circumstance, was, perhaps, not worth retaining.

MISCELLANEOUS.

## DELIRIUM.

THIS Latin word, adopted by us, signifies “de lira,” or a deviation from the right line in ploughing land (or “the lira”); whence, metaphorically, this use of the word.

MISCELLANEOUS.

## THE DELUGE.

WHEN Mr. Clark, the late Chamberlain of London, sat in 1826 for his fine portrait to Sir Thomas Lawrence (now in Guildhall), the conversation turned on Mr. Martin's picture of the Deluge, just then painted; and upon the celebrated Deluge of Poussin, in the Louvre, being mentioned (see the Abbé du Bos for its description), Sir Thomas observed, that, although it certainly contained some striking incidents, he thought it no representation of a general deluge, but that it might pass for the partial irruption of a dyke; and added, that he considered Mr. West to have treated the subject in a way which could not be mistaken. The representation of the same subject in the Louvre, by Annibal Carrachi, is thought by many to surpass the three. A person present expressed his surprise that no painter had represented any of the characters introduced, as appearing desirous, by the attitude of prayer, to avail themselves of the hope afforded by the great and only remedy proposed, under the first dispensation, even to the perishing; there being every reason to believe that many who were destroyed by that awful visitation would yet have sought, and obtained pardon, even at the eleventh hour.

MISCELLANEOUS.

## DEMOCRACY THE GREATEST DESPOTISM.

Le despotisme de la licence est mille fois plus redoutable que celui de l'autorité, et le populace effrénée est le plus cruel des tyrans.

MARMONTEL—*Œuvres Posthumes*, Vol. IV.

## DEPENDENCE ON GOD.

God sometimes gives me a taste of what He will do for me, and takes it away again, to let me see what I cannot do for myself.

ADAM'S *Private Thoughts*, p. 13.



## MUTUAL DEPENDENCE: A BATHOS.

GREAT fleas have little fleas,  
 And little, less—to bite 'em ;  
 While these fleas have lesser still,  
 And so *ad infinitum*.

MISCELLANEOUS.

## EARLY DEPRAVITY.

You 're a fair viol, and your sense the strings ;  
 Who, finger'd to make man his lawful music,  
 Would draw heaven down, and all the gods to hearken ;  
 But, being play'd upon before your time,  
 Hell only danceth at so harsh a chime.

SHAKSPEARE—*Pericles*, Act 1. Scene 1.

## GENERAL DEPRAVITY.

THIS may be said in honour of our times,  
 That none now stand distinguish'd by their crimes.

YOUNG'S *Satires*.

## DESIGNATION OF CHARACTER.

REDDERE personæ scit convenientia cuique.

HOR. *Ars. Poetica*.

## DESPAIR.

I WILL despair, and be at enmity  
 With cozening hope: he is a flatterer,  
 A parasite, a keeper back of death.  
 I shall despair. There is no creature loves me ;  
 And if I die, no soul will pity me.

SHAKSPEARE—*Richard III*. Act 5. Scene 3.

As he who presumes, steps into the throne of God, so he that despairs limits an infinite power to a finite apprehension, and measures Providence by his own contracted model.

DR. SOUTH—*Sermon on Proverbs*, xvi. 33.

THERE'S nothing in this world can make me joy.  
Life is as tedious as a twice-told tale,  
Vexing the dull ear of a drowsy man.

SHAKSPEARE—*Romeo and Juliet*, Act 3. Scene 4.

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DESPAIR, AND ITS OPPOSITE.

PHAROAH, in his agony, could only cry, "*Perii!*" but David in his, exclaims, "*Peccavi!*"

POLHILL *on Faith*.

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NEVER DESPAIR.

I RECKON this always—that a man is never undone till he be hanged.

SHAKSPEARE—*Two Gentlemen of Verona*, Act 2. Scene 5.

————— Non si male nunc, et olim  
Sic erit. ————— HOR. *Od.* Book II. 10.

BEWARE of desp'rate steps: the darkest day,  
Live till to-morrow, will have pass'd away.

COWPER.

---

DESPATCH.

IN proof that this word is, as Johnson states, from "*dé-pescher*," it is always spelt "depech" and "depeched" in the documents cited by Strype in the reigns of Elizabeth and Edward VI.

MISCELLANEOUS.

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## THE INCONVENIENCE OF DETECTION.

THOUGH I never scruple a lie to serve a friend, it hurts one's conscience to be found out. SHERIDAN.

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## DETRACTION.

A PUBLIC attempt was made, after the Battle of Waterloo, to prove that the Duke of Wellington had made some military mistakes on that occasion. The late Chamberlain of London, Mr. Clark, observed, that this reminded him of a farce by Foote (for which he was indebted to "*Le Bourgeois Gentilhomme*" of Molière), in which, an ignorant squire, having just quitted his fencing-master, invited some friend to try a foil with him, who found no difficulty in giving him a hit: upon which, the squire exclaimed it was a complete mistake; for that his friend had made a thrust in *carte* when he ought to have made it in *tierce*. MISCELLANEOUS.

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## DETRACTION DISCOURTENANCED.

———— NEQUE ego illi detrahere ausim  
 Hærentem capiti multâ cùm laude coronam  
 HOR. *Sat.* Book I. 10.

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## DETRACTION—ITS OBJECT.

Ex alieni nominis jacturâ, gradum sibi faciunt ad gloriam.  
 SALLUST.

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## DIAPER.

DR. JOHNSON, after giving the word *Diapre* (which, however, is not acknowledged in the French Dictionnaire de l'Académie), considers our word as of uncertain etymology. It is worth notice that its first half is Greek ( $\delta\iota\alpha$ ), and its last

Latin (*per*); each signifying *through*. Are we to suppose the figured lined cloth, which it signifies, is meant to be described as woven *through and through* by this reduplication?

MISCELLANEOUS.

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DIARIES.

It is a strange thing that, in sea-voyages, where there is nothing to be seen but sky and sea, men should make diaries; but in land-travel, wherein so much is to be observed, for the most part they omit it; as if chance were fitter to be registered than observation. Let diaries, therefore, be brought in use.

LORD BACON.

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A DOMESTIC DIALOGUE BETWEEN TWO LOVE-BIRDS, NAMED "BEAUTY"  
AND "GENTLE," AS OVERHEARD BY ONE OF THE FAMILY.

SAYS Beauty to Gentle, one day as they chirp'd,

"I wonder those children should e'er disagree;

For while only canary-seeds furnish *our* meal,

They have dainties of all sorts from land and from sea.

"And, besides, they take walks, trundle hoops, and spin tops;

But we can ne'er stir from our prison of wire:

Nay, there's hardly a thing they can't do, except fly,

While we, who have wings, must not rise any higher."

SAYS Gentle, "I always am quite of your mind;

And what strikes me as strangest, of all the odd things,

Is, that sometimes they talk two or three at a time,

Which, you know, is ne'er practis'd by those that have wings."

"Don't you think, then," says Beauty, "we'd better just hint,

That not above one should e'er talk at a time?

And that if, like ourselves, they'd but strive for content,

Their desires and delights would harmoniously chime?"



“ Why so, to be sure, it would be,” says the mate ;  
 “ But, for fear they might think us too small to advise,  
 Let us wait till we see if the wisdom they need,  
 Should not, sooner or later, descend from the skies.”

“ For you must have observed,” added Gentle again,  
 “ That as sure as the morning and ev’ning return,  
 They unite in a service which we never knew,  
 And look up to a place we could never discern.”

“ Well said !” exclaim’d Beauty ; “ no doubt you are right :  
 And if it were only the shame to be beat  
 By mere songsters, like us, who have no such resort,  
 They surely no longer would suffer defeat ;

“ But again and again would repair to a throne,  
 Where they say they expect ev’ry good from their king,  
 Till their alter’d communion would speedily shew  
 They disdain to be rivall’d by creatures that sing.”

*Auditor Tantùm.*

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DIALOGUES OFTEN FALLACIES.

By the writers of *Dialogues*, matters are often contrived ; as, in the combats of the Emperor Commodus, in his gladiatorial capacity, the antagonist of his imperial Majesty was allowed only a *leaden* weapon.

BISHOP HORNE’S *Essays and Thoughts*.

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DICTIONARY.

And tire the hearers with a book of words.

SHAKESPEARE—*Much ado about Nothing*, Act I. Scene 1.

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MEN DIE AS THEY LIVE.

QUALIS vita, finis ita.

[Quoted by Sir Edward Coke (then Attorney-General) on the trial of Garnet in the Powder Plot. See *State Trials*, Vol. II.]

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THE DISTINCTION OF THINGS THAT DIFFER.

WHEN some one asked whether Matthew Montagu and Montagu Matthew (in the House of Commons) were the same person, another answered, "No: there is as much difference as between a horse-chesnut and a chesnut-horse."

*Life of H. More*, Vol. III.

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ALL DIFFICULTIES CANNOT BE SOLVED.

THEY are too wise who are not content sometimes to wonder.

MAY'S *History of the Long Parliament*, p. 3. Edit. by MASERES.

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DIFFICULTY OF SUBMITTING TO PRESENT CIRCUMSTANCES.

WHEN I am well, I think I could die contentedly: when I am sick, I am impatient to be well again.

ADAM'S *Private Thoughts*, p. 9.

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THE CONQUEST OF DIFFICULTY.

L'ESTIME des hommes se mesure par les difficultés surmontées. VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 92.

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A LARGE SWALLOW, AND A GOOD DIGESTION.

LORD EARDLEY told the late Chamberlain, Mr. Clark, that Frederick Prince of Wales was of somewhat low taste; and that the buffoons, whose society he courted, treated him accordingly. One day, meeting the mimic Foote, the Prince

shook hands with him, and after great expressions of regret that he had not seen him for some time, added, "I assure you, Foote, I swallow all your good things." "Indeed," said Foote, "then your Royal Highness must have an excellent digestion, for you never bring any of them up again."

MISCELLANEOUS.

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CONSCIOUS DIGNITY.

QUID metuis? Cæsarem vehis.

[Quoted on a medal of the embarkation of William III.]

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AFTER-DINNER ADJUDICATIONS.

SUR la fin de cet an [1581] mourut M. de Longueil, homme de bien et Juge, du quel l'opinion toutes fois etoit tenue meilleure le matin, que l'après dîner, à cause du vin au quel il etoit sujet.

ESTOILE'S *Journal de Henri III. et IV.* Vol. I. p. 341.

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A GOOD DINNER.

———— CÆNÂ dubiâ\* ———

Hor. *Sat.* Book II. 2.

---

A GOOD DINNER—ITS CONSEQUENCES.

———— QUIN corpus onustum

Hesternis vitiis animum quoque prægravat unâ,  
Atque affigit humo divinæ particulam auræ.

IBID.

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LATE DINNER-GUESTS.

SERÒ venientibus ossa.

MISCELLANEOUS.

\* So various in its character as to render it *doubtful* what dishes to select.

## LITERARY DINNERS.

Ces dîners où la société, jouissant d'elle-même, dispense l'hôte d'être aimable, pourvu qu'il la dispense de s'occuper de lui.

MARMONTEL—*Œuvres Posthumes*, Vol. III.

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## A SET DINNER.

WE were appointed to meet the Bishop of Chester at Mrs. Montagu's. This proved a very gloomy kind of grandeur. The Bishop waited for Mrs. Thrale to speak; Mrs. Thrale for the Bishop: so neither of them spoke at all. Altogether, the evening was not what it was intended to be, and I fancy nobody was satisfied. It is always thus in long-projected meetings.

MADAME D'ARBLAY'S *Diary*, Vol. II. p. 340.

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## DINNER-TIME.

THE gathering together, and waiting a little before dinner, is the most awkwardly passed away of any part in the four and twenty hours.

*Spectator*, No. 448.

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## THE FACULTY OF DISCERNMENT.

APRÈS l'esprit de discernement, ce qu'il y a au monde de plus rare, ce sont les diamans et les perles.

LA BRUYÈRE—*Des Jugemens*.

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## DISCIPLINE.

DISCIPLINE is no needless thing in the Church. If you will not distinguish between the precious and the vile by discipline, people will do it by separation. The neglect of discipline has a strong tendency to the deluding of souls, by making them think they are Christians that are not so, while they are permitted to live in the reputation of such,



and be not separated from the rest by God's ordinance; and it may make the scandalous to think their sin a tolerable thing which is so tolerated by the pastors of the Church.

BAXTER.

---

MILITARY DISCIPLINE.

SOON after Cardinal Ximenes had become Prime Minister of Spain, the troops revolted for want of pay; and as Ximenes was haranguing them, in hopes of bringing them to a better disposition, one of the soldiers cried out, "Give us our pay, and no more speeches." Ximenes, without the least emotion, turning to the place from which the voice came, discovered the speaker, had him hung upon the spot, and then went on with his harangue. *Life, by MARSOLIER.*

We have a parallel passage in the life of almost every usurper; Cromwell in particular.

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WANT OF DISCIPLINE.

EITHER he never was at a public school, or he never was flogged at all, or he was not flogged enough. MISCELLANEOUS.

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DISAPPOINTMENT.

IN youth, what disappointments of our own making: in age, what disappointment from the nature of things.

YOUNG—*True Estimate of Human Life.*

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DISCONTENT.

HAPPINESS courts thee in her best array;  
 But, like a misbehav'd and sullen wench,  
 Thou pout'st upon thy fortune and thy love.  
 Take heed, take heed, for such die miserable.

SHAKSPEARE—*Romeo and Juliet*, Act 3. Scene 3.

## TO THE DISCONTENTED AND UNQUIET.

IMITATED FROM CASIMIRE, BOOK IV. OD. 15, AND HORACE, *passim*.

VARIA, there's nothing here that's free  
From wearisome anxiety ;  
And the whole round of mortal joys,  
With short possession, tires and cloys.  
'Tis a dull circle that we tread,  
Just from the window to the bed.  
We rise to see and to be seen,  
Gaze on the world a while, and then  
We yawn, and stretch to sleep again :  
But Fancy, that uneasy guest,  
Still holds a lodging in our breast :  
She finds, or frames, vexations still—  
Herself the greatest plague we feel.  
We take strange pleasure in our pain,  
And make a mountain of a grain ;  
Assume the load, and pant and sweat  
Beneath th' imaginary weight.  
With our dear selves we live at strife :  
While the most constant scenes of life  
From peevish humours are not free,  
Still we affect variety :  
Rather than pass an easy day,  
We fret and chide the hours away ;  
Grow weary of this circling sun,  
And vex that he should ever run  
The same old track, and still, and still,  
Rise red behind yon eastern hill ;  
And chide the moon, that darts her light  
Through the same casement every night.

We shift our chambers and our homes,  
To dwell where trouble never comes.  
Sylvia has left the city crowd—  
Against the court exclaims aloud—  
Flies to the woods, a hermit saint!  
She loaths her patches, pins, and paint :  
Dear diamonds from her neck are torn ;  
But Humour, that eternal thorn,  
Sticks in her heart : she 's hurry'd still,  
'Twixt her wild passions and her will :  
Haunted and hagg'd where'er she roves,  
By purling streams, and silent groves,  
Or with her furies or her loves.

Then our own native land we hate ;  
Too cold, too windy, or too wet ;  
Change the thick climate, and repair  
To France or Italy for air.  
In vain we change, in vain we fly :  
Go, Sylvia, mount the whirling sky,  
Or ride upon the feather'd wind  
In vain ; if this diseased mind  
Clings fast, and still sits close behind :  
Faithful disease, that never fails  
Attendance at her lady's side,  
Over the desert, or the tide,  
On rolling wheels, or flying sails.

Happy the soul that virtue shews  
To fix the place of her repose,  
Needless to move ; for she can dwell  
In her old grandsire's hall as well.  
Virtue, that never loves to roam,  
But sweetly hides herself at home ;

And, easy, on a native throne  
Of humble turf, sits gently down.

Yet, should tumultuous storms arise,  
And mingle earth, and seas, and skies ;  
Should the waves swell, and make her roll  
Across the line, or near the pole ;  
Still she 's at peace : for well she knows  
To launch the stream that duty shews,  
And makes her home where'er she goes.  
Bear her, ye seas, upon your breast ;  
Or waft her, winds, from east to west  
On the soft air ; she cannot find  
A couch so easy as her mind,  
Nor breathe a climate half so kind.

WATTS'S *Lyric Poems*, p. 198. Edit. 1805.

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THE CLAIM OF AN ORIGINAL DISCOVERY.

LIBERA per vacuum posui vestigia princeps ;  
Non aliena meo pressi pede.   Hor. *Epist.* Book I. 19.

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PROGRESS OF DISCOVERY IN EUROPE.

DURING the course of the fifteenth century, mankind made greater progress in exploring the state of the habitable globe than in all the ages which had elapsed previous to that period. The spirit of discovery, feeble at first, and cautious, moved within a very narrow sphere, and made its efforts with hesitation and timidity. Encouraged by success, it became adventurous, and boldly executed its operations. In the course of its progression, it continued to acquire vigour, and advanced, at length, with a rapidity and force which burst through all the limits within which ignorance and fear had hitherto circumscribed the activity of the



human race. Almost fifty years were employed by the Portuguese in creeping along the coast of Africa, from Cape Non to Cape de Verd, the latter of which lies only twelve degrees to the south of the former. In less than thirty years, they ventured beyond the Equinoctial line into another hemisphere; and penetrated to the southern extremity of Africa, at the distance of forty-nine degrees from Cape de Verd. During the last seven years of the century, a new world was discovered in the West, not inferior in extent to all the parts of the earth with which mankind were at that time acquainted. In the East, unknown seas and countries were found out, and a communication long desired, but hitherto concealed, was opened between Europe and the opulent regions of India. In comparison with events so wonderful and unexpected, all that hitherto had been deemed great or splendid faded away and disappeared. Vast objects now presented themselves. The human mind, roused and interested by the prospect, engaged with ardour in pursuit of them, and exerted its active powers in a new direction.

ROBERTSON'S *History of America*, Book II. p. 186.

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DISCREPANCIES NOT WORTH RECONCILING.

CE qu'on peut expliquer de plusieurs manières, ne mérite d'être expliqué d'aucune.

VOLTAIRE—*Siècle de Louis XIV.* Vol. III. p. 35.

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DISCRETION USEFUL TO THE POSSESSOR, BUT SUBORDINATE IN ITSELF.

THERE is no talent so useful towards rising in the world, or which puts men more out of the reach of fortune, than that quality generally possessed by the dullest sort of men, called, in common speech, "discretion;" a species of lower prudence, by the assistance of which, people of the meanest

intellectuals, without any other qualifications, pass through the world in great tranquillity, and with universal good treatment, neither giving nor taking offence. And, indeed, as regularity and forms are of great use in carrying on the business of the world, so it is very convenient that persons endowed with this kind of discretion should have the share which is proper to their talents in the conduct of affairs; but by no means meddle in matters which require genius, learning, strong comprehension, quickness of conception, magnanimity, generosity, sagacity, or any other superior gift of human minds.

SWIFT—*Intelligencer*, No. V.

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DISCRETION.

DEAN SWIFT calls discretion “an alderman-like virtue;” and Falstaff says that “discretion is the better part of valour:” a principle which that worthy knight exemplified by running away.

MISCELLANEOUS.

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DISLOYALTY ALLIED TO IRRELIGION.

“AND the people spake against God, and against Moses.”

*Numbers*, xxi. 5.

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A WISE DISOBEDIENCE.

WHEN Viscount Dorte, as Governor of Bayonne, under the monster King Charles IX., received orders for the massacre of the Protestants there, he replied that he had communicated His Majesty’s letter to the garrison and inhabitants of the town; but that he had been able to find among them only brave soldiers and good subjects—not one executioner.

SEWARD’S *Anecdotes*, Vol. IV. p. 46.

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## THE JUDAICAL DISPENSATION.

It is impossible, in the nature of things, that so burdensome and expensive an institution as that of Moses should ever have been received by the Jews, but upon sufficient evidence of its being divine. See Stillingfleet's *Orig. Sac.* Vol. II. c. 1. p. 116. ADAM'S *Private Thoughts*, p. 31.

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## DISPUTE OFFENSIVE IN EITHER SEX, BUT ESPECIALLY IN FEMALES.

As to the love of dispute in either sex, it is never, I apprehend, a very pleasing quality; I am sure it does not lead to the best style of conversation. They who indulge in it, rarely convince, and not often delight any but themselves. None will say it mends the temper, or improves the heart; and all must acknowledge that it frequently disgusts and inflames. In a brisk youth inured to it at college, or a flippant girl accustomed to talk away among her companions at school, it may easily be tolerated now and then, though commonly accompanied with a sufficient quantity of pertness and petulance; but it is not quite so easy to avoid being seriously displeased, when persons of better intellects and higher breeding seem full of their own sense, fond of debating upon all occasions, and forward to pronounce on all subjects, with a confidence which we do not readily excuse even in the greatest masters. They, indeed, are generally the least assuming. Modesty, it has often been remarked, is the usual attendant of exalted merit; and a bolder tone is assumed by superior spirits only where insolence provokes or necessity demands.

Ah, my female friends, did you, in particular, but know how deeply the male heart is enchanted with those women whose conversation presents the picture of simplicity and grace; of ease and politeness; the spirit of whose conversation is a compound of sprightliness, sense, and modesty;

who seldom dispute, and never wrangle; who listen with attention to the opinions of others, and deliver their own with indifference—more desirous of receiving than of giving conviction—more ambitious to please, than to conquer! Such, believe me, are sure of conquering in the noblest sense. Figure to yourselves, by way of contrast, a woman who talks loud, contradicts bluntly, looks sullen, contests pertinaciously, and instead of yielding, challenges submission. How forbidding an object! Feminine delicacy is gone; nature is transformed: whatever makes the male character most rough and turbulent, is taken up by a creature that was designed to tranquillize and smooth it. In place of a “charmer, charming never so wisely,” what do we behold? A clamorous, obstinate, contentious being, fit only to be chased from the peaceful haunts of humanity, which it seeks to disturb. Merciful heaven; shelter us from its violence, in the blessed sanctuary of domestic love and joy!

DR. FORDYCE—*Discourse on the Character and Conduct of the Female Sex*, p. 81.

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DISPUTATION.

GREAT care must be taken lest your debates break in upon your passions, and awaken them to take part in the controversy. When the opponent pushes hard, and gives just and mortal wounds to our own opinion, our passions are very apt to feel the strokes, and to rise in resentment and defence. Self is so mingled with the sentiments which we have chosen, and has such a tender feeling of all the opposition which is made to them, that personal brawls are very ready to come in as seconds to succeed and finish the dispute of opinions. Then noise, and clamour, and folly, appear in all their shapes, and chase reason and truth out of sight.

DR. WATTS—*Improvement of the Mind*, p. 166.



## SCIENTIFIC DISPUTATIONS.

CASAUBON, when shewn the Sorbonne in Paris, and told that disputations had been carried on there for above four centuries, asked, "And pray what has been cleared up?"

CHALMERS—*Biographical Dictionary.*

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## DISSENT MORALLY AND POLITICALLY CONSIDERED.

THERE is one darling inclination of mankind, which usually affects to be a retainer to religion, although she be neither its parent, its godmother, or its friend; I mean the spirit of opposition, that lived long before Christianity, and can easily subsist without it. Let us, for instance, examine wherein the opposition of sectaries among us consists; we shall find Christianity to have no share in it at all. Does the Gospel anywhere prescribe a starched, squeezed countenance—a stiff formal gait—a singularity of manners and habit—or any affected modes of speech different from the reasonable part of mankind? Yet, if Christianity did not lend its name, to stand in the gap, and to employ or divert these humours, they must, of necessity, be spent in contraventions to the laws of the land, and disturbance of the public peace. There is a portion of enthusiasm assigned to every nation, which, if it hath not proper objects to work on, will burst out, and set all in a flame. If the quiet of a state can be bought by only flinging men a few ceremonies to devour, it is a purchase no wise man would refuse. Let the mastiffs amuse themselves about a sheep-skin stuffed with hay, provided it will keep them from worrying the flock. The institution of convents abroad, seems, in one point, a strain of great wisdom; there being few irregularities in human passions that may not have free course to vent themselves in some of those Orders; which are so many retreats for the speculative, the melancholy, the proud, the silent, the politic, and the morose, to

spend themselves, and evaporate the noxious particles; for each of whom, we, in this island, are forced to provide a several sect in religion, to keep them quiet. And whenever Christianity shall be abolished, the Legislature must find some other expedient to employ and entertain them. For what imports it how large a gate you open, if there will be always left a number who place a pride and a merit in refusing to enter\*.

SWIFT—*Argument against Abolishing Christianity.*  
Dublin, Vol. I. p. 103.

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DISSENT AND SEPARATION—WHERE JUSTIFIABLE.

WHENSOEVER the terms of communion come to be sinful, as they must be where faith is innovated, inventions obtruded, corruption past into a law, and communion charged with such obligations as are not deducible from the rule of Christ, but bear a notorious inconsistency with it, there it becomes a duty to divide; and they are the separatists that force to separate, not they who deplore the necessity of so doing.

DR. YOUNG, Dean of Salisbury—*Sermons*, Vol. I. p. 240.

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DISSENTERS.

Who their ill-tasted, home-brew'd prayer,  
To the State's mellow form prefer\*.

GREEN.

SIR MATTHEW HALE used to say, "Those of the separation were good men, but they had narrow souls, or they would not break the peace of the Church about such inconsiderable matters as the points in difference were."

BISHOP HORNE'S *Essays and Thoughts*.

\* It is scarcely necessary to observe that the Compiler does not hold himself responsible for the truth of the sentiment contained in these and some other Extracts. [Editor.]

## THE FINAL DISSOLUTION.

THE cloud-capt towers, the gorgeous palaces,  
 The solemn temples, the great globe itself,  
 Yea, all which it inherit, shall dissolve ;  
 And, like this unsubstantial pageant faded,  
 Leave not a rack behind.

SHAKSPEARE—*Tempest*, Act 4. Scene 1.

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## DISTINCTION BETWEEN FUNDAMENTALS AND NON-ESSENTIALS.

WE see of the fundamental points, our Saviour penneth the league thus—"He that is not with us, is against us;" but of points not fundamental, thus—"He that is not against us, is with us."

LORD BACON—*Advancement of Learning*.

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## PUBLIC DISTURBERS.

ILLIS quieta movere, magna merces videbatur.

SALLUST.

—————WHO rather had,  
 Though they themselves did suffer by 't, behold  
 Dissentious numbers pestering streets, than see  
 Our tradesmen singing in their shops, and going  
 About their functions friendly.

SHAKSPEARE—*Coriolanus*, Act 4. Scene 6.

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## MYSTIC DIVINITY.

LES maximes pieusement ridicules des mystiques, qui sont les alchymistes de la religion.

VOLTAIRE—*Siècle de Louis XIV.* Vol. III. p. 439.

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A D.D.

HERE lies a Doctor of Divinity,  
 Who was a Fellow, too, of Trinity :  
 He knew as much about Divinity,  
 As certain other Dons of Trinity. PORSON.

DOCTORS.

DR. DAUBENY asked a waggoner why one of his horses was called by the name of "Doctor?" "I don't know, Sir," said the man, "except that he is the stupidest and laziest in the whole team!" Communicated by the Rev. T. S——.

DE vrais doctes, quoique Docteurs.

VOLTAIRE—*Siècle de Louis XIV.* p. 528.

DOCTOR, a non docendo, ut lucus a non lucendo.

MISCELLANEOUS.

UNDE Doctoris titulo gloriantur, nisi ut doceant? ERASMUS.

A DOCTOR'S SHOP.

I DO remember an Apothecary—  
 And hereabouts he dwells,—whom late I noted  
 In tatter'd weeds, with overwhelming brows,  
 Culling of simples; meagre were his looks;  
 Sharp misery had worn him to the bones :  
 And in his needy shop a tortoise hung,  
 An alligator stuff'd, and other skins  
 Of ill-shap'd fishes; and about his shelves,  
 A beggarly account of empty boxes,  
 Green earthen pots, bladders, and musty seeds,  
 Remnants of packthread, and old cakes of roses,  
 Were thinly scatter'd to make up a show.

SHAKSPEARE—*Romeo and Juliet*, Act 5. Scene 1.



## DOG.

DR. JOHNSON says that this word is from *canis*, perhaps upon the principle of *cheval* from *equus*; but La Fontaine's old French of *dogue* is a much more reasonable etymology.

MISCELLANEOUS.

A DOG is an honest creature, and I am a friend to dogs. Of all the beasts that graze the lawn, or hunt the forest, a dog is the only animal that, leaving his fellows, attempts to cultivate the friendship of man: to man he looks, in all his necessities, with a speaking eye, for assistance; exerts for him all the little service in his power with cheerfulness and pleasure; for him bears famine and fatigue with patience and resignation: no injuries can abate his fidelity; no distress induce him to forsake his benefactor: studious to please, and fearing to offend, he is still an humble, steadfast dependant; and in him alone fawning is not flattery. How unkind, then, to torture this faithful creature, who has left the forest to claim the protection of man! How ungrateful a return to the trusty animal for all his services!

GOLDSMITH'S *Essays*.

## FIDELITY OF THE DOG.

WHEN wise Ulysses, from his native coast  
 Long kept by wars, and long by tempests tost,  
 Arriv'd at last, poor, old, disguis'd, alone,  
 To all his friends, and e'en his queen, unknown:  
 Chang'd as he was with age, and toil, and cares,  
 Furrow'd his reverend face, and white his hairs;  
 In his own palace forc'd to ask his bread;  
 Scorn'd by those slaves his former bounty fed;  
 Forgot of all his own domestic crew,  
 The faithful dog alone his master knew.

Unfed, unhous'd, neglected, on the clay,  
 Like an old servant, now cashier'd, he lay :  
 Touch'd with resentment of ungrateful man,  
 And longing to behold his lord again ;  
 Him, when he saw, he rose and crawl'd to meet  
 ('T was all he could), and fawn'd, and kiss'd his feet ;  
 Seiz'd with dumb joy, then falling by his side,  
 Own'd his returning lord, look'd up, and died.

POPE'S *Homer*.

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DOGMATISM.

A DOGMATICAL spirit inclines a man to be censorious of his neighbours. Every one of his opinions appears to him written, as it were, with sunbeams; and he grows angry that his neighbour does not see it in the same light. He is tempted to disdain his cotemporaries as men of low and dark understandings, because they do not believe what he does.

DR. WATTS—*Improvement of the Mind*, Part I. p. 20.

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DOLL.

DR. JOHNSON'S first sense of Doll may very well be a corruption of Dorothy; but his second sense of "a child's baby" is a corruption of the word *idol*.

MISCELLANEOUS.

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DOME.

THIS word, derived by Johnson from the Latin and French, is originally from the Greek,  $\Delta\omega\mu\alpha$ , "the roof of a house."

MISCELLANEOUS.

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DOMESTIC GOVERNMENT.

It is just as possible to keep a calm house as a clean house, a cheerful house as a warm house, an orderly house as a

furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each others' weaknesses, as well as each others' wants; each others' tempers, as well as each others' health; each others' comfort, as well as each others' character? Oh! it is by leaving the peace at home to chance, instead of pursuing it by system, that so many houses are unhappy. It deserves notice, also, that almost any one can be courteous, and forbearing, and patient, in a neighbour's house. If any thing go wrong, or be out of time, or disagreeable there, it is made the best of, not the worst; even efforts are made to excuse it, and to shew that it is not felt; or, if felt, it is attributed to accident, not to design: and this is not only easy, but natural, in the house of a friend. I will not, therefore, believe that what is so natural in the house of another is impossible at home, but maintain, without fear, that all the courtesies of social life may be upheld in domestic society. A husband, as willing to be pleased at home, and as anxious to please as in his neighbour's house; and a wife, as intent on making things comfortable every day to her family, as on set days to her guests, could not fail to make their own home happy. Let us not evade the point of these remarks by recurring to the maxim about allowances for temper. It is worse than folly to refer to our temper, unless we could prove that we ever gained any thing good by giving way to it. Fits of ill humour punish us quite as much, if not more, than those they are vented upon; and it actually requires more effort, and inflicts more pain, to give them up, than would be requisite to avoid them.

PHILIP.

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## EPIGRAM ON THE MOTTO OF "DOMUS ULTIMA."

LINES WRITTEN ON THE MOTTO OF THE DUKE OF RICHMOND'S MAUSOLEUM, IN  
CHICHESTER CATHEDRAL, "HÆC EST DOMUS ULTIMA."

DID he who thus inscrib'd this wall  
Not read, or not believe, St. Paul?  
Who says there is, where'er it stands,  
Another house not made with hands:  
Or may we gather from the words,  
That house is not a *House of Lords*?

Rev. William Clarke, who was the grandfather of Dr. Edward Clarke. See OTTER'S *Life* of the latter.

## DOVER CLIFF.

————— How fearful

And dizzy 'tis, to cast one's eyes so low!  
The crows and choughs that wing the midway air  
Shew scarce so gross as beetles. Half way down  
Hangs one that gathers samphire; dreadful trade!  
Methinks he seems no bigger than his head.  
The fishermen that walk upon the beach,  
Appear like mice; and yon tall anchoring bark,  
Diminish'd to her cock; her cock, a buoy  
Almost too small for sight. The murmuring surge,  
That on th' unnumber'd idle pebbles chafes,  
Cannot be heard so high. I'll look no more,  
Lest my brain turn, and the deficient sight  
Topple down headlong.

SHAKSPEARE—*King Lear*, Act 4. Scene 6.

## DOUBT BETTER THAN DISPUTE.

MELIÛS dubitare de occultis et incertis, quam litigare.

ST. AUGUSTINE.



## DOUBT THE FOUNDATION OF SCIENCE.

FIRMISSIMA est scientia quæ oritur ex dubitatione.

MISCELLANEOUS.

## REASONS FOR DOUBT.

Le doute est le commencement de la science. VOLTAIRE.

Μέμνησο ἀπιστεῖν.

MISCELLANEOUS.

## DOUBTS DANGEROUS.

————— Our doubts are traitors,  
 And make us lose that good we oft might win,  
 By fearing to attempt.

SHAKSPEARE—*Measure for Measure*, Act 1. Scene 5.

## LETTERINGS FOR A DRAUGHT-BOARD IN THE FORM OF A BOOK.

JEUX d'esprit et de hazard.

Or,

WARS of the Blacks and Whites.

MISCELLANEOUS.

## DREAMS.

A CANDIDATE for admission as a member of Mr. Rowland Hill's Congregation being required by Mr. Hill to give some account of his religious impressions, related a dream by which he had been led to serious inquiry, hearing sermons, &c. When he had ended, Mr. Hill said, "We do not, by any means, wish to despise a good man's dream; but we will tell you what we think of the dream after we have seen how you go on when you are awake."

Communicated by Rev. J. L—— of himself.

## A BAD DREAM.

THE fierce vexation of a dream.

SHAKSPEARE—*Midsummer Night's Dream*, Act 4. Scene 1.

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## DRESS.

A BIAS to the foppery of dress is a misfortune to a mind of any vigour, which is capable of being turned to objects of importance; but to a mind entirely relaxed by indolence, it may rather be an advantage, by warding off weariness, and precluding a taste for drinking, or other pernicious resources.

DR. MOORE'S *Edward*, Vol. I.

It is the mind that makes the body rich;  
 And as the sun breaks through the darkest clouds  
 So honour peereth in the meanest habit.  
 What! is the jay more precious than the lark,  
 Because his feathers are more beautiful?  
 Or is the adder better than the eel  
 Because his painted skin contents the eye?

SHAKSPEARE—*Taming of the Shrew*, Act 4. Scene 3.

LORD CHATHAM thought highly of the effects of dress, and of dignity of manner upon mankind. He was never seen on business without a full-dress coat and a tye wig; and he never permitted his under secretaries to sit down before him.

SEWARD'S *Anecdotes*, Vol. II. p. 362.

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## EXCESS IN DRESS.

GLORIA quem supra vires et vestit et ungit.

HOR. *Epist.* Book I. 18.

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## EXPENSE OF DRESS.

THEY say it takes nine tailors to make a man; but apparently one is sufficient to ruin him.

SIR WALTER SCOTT'S *Life*, Vol. 4. p. 286.

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## DRESS, OR AN OLD EWE DRESSED LAMB FASHION.

SHE had buried her departed charms in a fine shroud of the most costly Brussels lace. *Spectator*.

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## FINE DRESS.

————— BEATUS enim jam

Cum pulchris tunicis sumet nova consilia et spes.

————— HOR. *Epist.* Book I. 18.

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## DRESS NO CRITERION OF MERIT.

I WILL never trust a man for keeping his sword clean; nor believe he can have every thing in him for keeping his apparel neatly.

SHAKSPEARE—*All's Well that Ends Well*, Act 4. Scene 3.

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## DRINKING.

OF all the contrivances to exclude the intrusions of *ennui* from the mind of man, the most debasing and destructive is the use of intoxicating liquors: that pernicious habit blunts all desire of improvement, deadens emulation, obscures the understanding, sinks the soul into sluggishness, renders men insensible to the love of reputation, familiarizes them with the idea of contempt, and extinguishes every enjoyment but that maudlin delirium which soon hurries them to their graves.

DR. MOORE'S *Edward*, Vol. I. p. 327.

WHAT should hinder men or women, under the influence of so powerful an opiate to their understanding, from proceeding to any crime? Nothing on their own part, for they

have drunk themselves into the condition to be their own tempters ; shame, fear, prudence, and reason, being all laid asleep.

*Sermon of DR. CHANDLER, Bishop of Lichfield and Coventry, preached in 1724.*

ALTHOUGH the legislature of a country cannot force its subjects to industry and labour, it may give them indirect encouragement thereto, by checking such practices as are most detrimental to its progress. Of such practices none are more injurious, to none are a poor and indolent people more inclined, than drinking : nor is there any, perhaps, not liable to immediate punishment, which can be more effectually checked by the proper exertions of legislative power. To this purpose, prohibitory statutes will avail but little ; the plain and efficacious mode appears to be, taxing the materials of ebriety, either directly or indirectly, so high as to render the gratification of the desire extremely difficult to the lower and laborious class. If a beverage can be discovered, possessed of the exhilarating powers of spirituous liquors, properly so called, but not liable to the same abuse, and at the same time strengthening and nutritious, that should certainly be afforded them at the cheapest rate possible : such are malt liquors ; on these, the taxes, if any be levied, should be as light as possible ; on those of a contrary description, they should be proportionately heavy. Let not the circumstance of a slight alteration in the amount of the revenue, influence, in this instance, the determinations of the legislator. If any deficiency is occasioned by the measure, let it rather be made up in some other mode. The statesman is to look forward to consequences ; his views should be enlarged ; and if he extends them, he must perceive that the prevalence of drinking will, in the end, injure the revenue of a state infinitely more than any temporary loss, which can be



otherwise supplied. Need the effects of that vice be particularly detailed which ruins the health of the labourer, checks the population of a country, dissipates the funds, and annihilates the spirit of industry, spreads its baneful contagion from an individual through his starving family, and from starving families through an idle and impoverished nation? No; its effects are too visible, wherever its prevalence is experienced; and too injurious not to require every exertion and sacrifice towards its extirpation.

*Prize Essay of DR. CRUMP on the Best Means of providing Employment for the People*, p. 52. Edit. London, 1793.

OH! that men should put an enemy in their mouths to steal away their brains!—To be now a sensible man, by-and-bye a fool, and presently a beast! Oh, strange! every inordinate cup is unblessed, and the ingredient is a devil.

SHAKESPEARE—*Othello*, Act 2. Scene 3.

COLONEL NAPIER, in his “Peninsular War,” Vol. I. p. 479. (Edit. 1828), mentions a case in which a despatch of the utmost importance, sent by Sir John Moore to Sir David Baird, was lost by the intoxication of the dragoon who carried it; the consequences of which, in the irreparable mischief it produced, were at once fatal to numerous lives. But it is perhaps impossible to calculate the entire amount of the evil occasioned by this single crime. It is even possible that the painful failure at Corunna, and the loss of General Moore himself, may have been among the results.

“One sinner destroyeth much good.”

MISCELLANEOUS.

SILENUS, the foster-father of Bacchus, is always carried by an ass, and has horns on his head. The moral is:—That drunkards are led by fools, and have a great chance to be cuckolded.

SWIFT'S *Thoughts*.

## DRINKING THE RESOURCE OF THE IDLE IN ALL CONDITIONS.

FROM causes similar to those which render them fond of play [see "gaming"], the Americans are extremely addicted to drunkenness. ROBERTSON'S *America*, Vol. II. Book IV.

## DROIT DE PAROLE.

THE late Chamberlain of London, Mr. Clark, related that when Onslow was Speaker of the House of Commons, a Member who was very fond of hearing himself speak (for nobody else would) on one occasion made a direct appeal to the Chair, in consequence of the accustomed noise that was going on: "Mr. Speaker, I desire to know if I have not a right to be heard?" The Speaker hoped, at first, to escape the necessity of a reply, by calling "Order! Order!" but this proving, as usual, of no avail, the Hon. Member inquired, in a louder tone than before, "Sir, have not I a right to be heard?" "Sir," replied Onslow, "you have a right to speak."

MISCELLANEOUS.

## DRUID.

DR. JOHNSON derives this word from *derio*, "oaks;" and *hud*, "incantation;" but the simpler etymology appears to be the Greek *δρῦς*, "an oak;" or *δρῦον*, "a grove."

MISCELLANEOUS.

## A LAWLESS DRUNKARD.

————— Et potus et exlex. HOR. *Ars. Poetica*.

## DRYDEN.

DRYDEN lived in Gerrard Street. It was the fifth house on the left hand, in going from Little Newport Street, and is now numbered 43. Behind, it overlooked the gardens of Leicester House. He commonly wrote in the ground-room next the street.

MALONE'S *Life of Dryden*.

WHEN I name Dryden, I comprehend every varied excellence of our poetry. In harmony, strength, modulation, rhythm, energy, he first displayed the full power of the English language. He was the first poet who brought to perfection what I would term "the allegory of Satire." Fables, indeed, and apologues, and romances, have always been the most ancient modes of reproof and censure. It was the peculiar happiness of Dryden to give an eternal sense and interest to subjects which are transitory. He placed his scene on the ground of actual history. The reader of every age has an interest in the delineation of characters and names which have been familiar to him from his earliest years. He is already prepared, and feels a predilection for the subject. This accommodation of ancient characters to existing persons has a peculiar force in the age to which it is addressed; and posterity reads with delight a poem founded on pristine story, and illustrated by the records of modern times. Dryden's power of satire has been generally acknowledged in his *Mac Flecknoe*; but his master-piece is that wonderful and unequalled performance, *Absalom and Achitophel*. He presents to us an heroic subject in heroic numbers, a well-constructed allegory, and a forcible appeal to our best feelings and passions. He paints the horrors of anarchy, sedition, rebellion, and democracy, with the pencil of Dante or of Michael Angelo; and he gives the speeches of his heroes with the strength, propriety, and correctness of Virgil. It is satire in its highest form; but it is satire addressed to the few: it is not adapted to the general effect of this species of poetry. In my opinion, Dryden has not the style and manner of Horace, or Juvenal, or Persius, or Boileau. Pope called him "unhappy," from the looseness of the age in which he lived. He has enthusiasm, majesty, seriousness, severity, gravity, strength of conception, and

boldness of imagery. But sprightliness, gaiety, an easy badinage, an occasional playfulness, so necessary to the general effect of satirical poetry, were all wanting to him. Perhaps his genius was too sublime. He could not, or he would not, descend to the minutæ which are often required—the anecdotes, and the passing traits of the time. His satire had an original character: it was the strain of Archilocus sounding from the lyre of Alcæus.

*Pursuits of Literature.* [Introduction.]

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DRYDEN SUBLIME, UNEQUAL, AND PROFLIGATE.

MOST of the celebrated writers of this age remain monuments of genius, perverted by indecency and bad taste; and none more than Dryden, both by reason of the greatness of his talents, and the gross abuse which he made of them. His plays, excepting a few scenes, are utterly disfigured by vice or folly, or both. His translations appear too much the offspring of haste and hunger. Even his fables are ill-chosen tales, conveyed in an incorrect, though spirited versification. Yet amidst this great number of loose productions, the refuse of our language, there are found some small pieces—his Ode to St. Cecilia, the greater part of Absalom and Achitophel, and a few more—which discover so great genius, such richness of expression, such pomp and variety of numbers, that they leave us equally full of regret and indignation, on account of the inferiority, or rather the great absurdity of his other writings. HUME'S *History of England*.

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A DECOY DUCK.

MR. CLARK, the late Chamberlain of London, related that Lord Chesterfield, when once called upon to head a subscription for some public object, wrote a considerable sum against



his name. Some time afterwards, when the subscription was full, the parties who had first applied, called for the money; upon which his Lordship said, "Really, Gentlemen, I was not aware that I should have the pleasure of seeing you again. I considered myself only as a kind of decoy duck; and you know, Gentlemen, *they never kill the decoy duck.*"

MISCELLANEOUS.

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DULCE DOMUM.

"HOME is home, be it never so homely," as King George the Fourth said when he returned to Windsor Castle from a journey.

MISCELLANEOUS.

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THE DUTCH CHURCH IN AUSTIN FRIARS.

FOR an account of its origin and history, *vide* Chalmers's Biographical Dictionary, article "Alasco." In its library is a great collection of the MS. Letters and Memorials of the Reformers.

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DULNESS.

As, forc'd from wind-guns, lead itself can fly,  
 And pond'rous slugs cut swiftly through the sky;  
 As clocks to weight their nimble motion owe,  
 The wheels above urged by the load below;  
 Him emptiness and dulness could inspire,  
 And were his elasticity and fire.

POPE.

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DULNESS OF APPREHENSION.

You smell this business with a sense as cold  
 As is the dead man's nose.

SHAKSPEARE—*Winter's Tale*, Act 2. Scene 1.

INSCRIPTION ON THE MONUMENT OF GENERAL DUMOURIEZ  
IN HENLEY CHURCH, OXON.

Hic jacet,  
Tardam expectans patriæ justitiam,  
CAROLUS FRANCISCUS DUMOURIEZ,  
Qui Cameraco natus, Januarii XXIX die, A. D. MDCCXXXIX.  
Ingenio, doctrinâ, et virtute præclarus,  
Ad summum militare imperium,  
Fortitudine et prudentiâ pervenit.  
Ludovici XVI conciliis præfuit.  
Regem et Leges in rostris eloquentiâ,  
In castris gladio patriam et libertatem  
Defendit.  
Nefandis in temporibus,  
Bis Galliam a depopulatione et servitute servavit;  
Sed ab ipsâ eam servare conans  
Proscriptus est.  
Asylum exuli Germania primum,  
Nobilem postea hospitalitatem obtulit  
Britannia.  
Gratus obiit Turville,  
Die Martis XIV. A. D. MDCCCXXIII.  
Hoc Monumentum,  
Illustrissimo Civi, Peritissimo Ministro,  
Fortissimo Duci, et Amicorum optimo,  
Desiderantes et Flentes  
Dedicaverunt Amici.\*

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\* Written by Rev. Dr. Scobell, Rector of Turville. The simple inscription on the Grave-stone is "Ici repose le General Dumouriez."

## DUTIES OF THE DAY.

ENJOY the day, in the day, without stretching your thoughts to some future time; and so live to-day as to enjoy to-morrow: but do not deceive yourself with hopes of much enjoyment from any day. *ADAM'S Private Thoughts.*

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## DWELLING-HOUSE.

EVERY man's proper mansion, house, and home, being the theatre of his hospitality, the seat of self-fruition, the comfortablest part of his own life, the noblest of his son's inheritance, a kind of private principedom, nay, to the possessor thereof, an epitome of the whole world, may well deserve, by these attributes, according to the degree of the master, to be decently and delightfully adorned. *SIR HENRY WOTTON.*

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## E.

## EARNESTNESS ESSENTIAL TO EFFECT.

————— *Si vis me flere, dolendum est*  
*Primum ipsi tibi.* *HOR. Ars Poetica.*

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## EARNEST SPEAKING.

“WHY,” said a Prussian ecclesiastic of high rank to a celebrated actor, “why, when I and my brethren speak the truth, does no one believe us; but when you speak falsehood every one believes you?” “Because,” he replied, “we deliver falsehood as if it were truth, and you deliver truth as if it were falsehood.”

*Sancho, by CUNNINGHAM.*

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## EARNEST WRITING.

EARNEST writing must not hastily be condemned; for men cannot contend coldly, and without affection, about things which they hold dear and precious. A politic man may write from his brain, without touch and sense of his heart, as in a speculation that appertaineth not unto him; but a feeling Christian will express in his words a character of zeal or love.

LORD BACON—*Of Church Controversies.*

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## EASEL,

OR rather Easal—a word not given by Johnson,—is the frame of an artist's canvas: the German for a beast of burden.

MISCELLANEOUS.

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## ECCLESIASTICAL AUTHORITY.

THE raising the ecclesiastical authority too high in former times made this turn, that it was now depressed as much below its just limits, as it was before exalted above them; as commonly one extreme produces another.

BISHOP BURNET'S *Abridgment of his History*, p. 42.

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## ECCLESIASTICAL CENSURE.

It is certain that the abounding of vice and impiety flows, in a great measure, from the want of that strictness of censure which was the glory of the primitive Church in the primitive times: and it is a public connivance at sin that there have not been more effectual ways taken for making sinners ashamed, and denying them the privilege of Christians, till they have changed their ill course of life.

IBID. Book II. p. 174.

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## ECCLESIASTICAL HISTORY.

It is not St. Augustine's nor St. Ambrose's works that will make as wise a divine as ecclesiastical history thoroughly read and observed.

LORD BACON—*Advancement of Learning*, Vol. I. p. 235.  
Edit. 1803.

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## ECCLESIASTICUS.

THE late Sir Edward Dering used to say he did not pretend to understand much of the Bible, but he was sure the gentleman who wrote the Book of Ecclesiasticus knew the world as well as any man that ever lived in it.

BISHOP HORNE—*Private Thoughts*.

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## AN IRISH ECHO.

No echo ever had the right to frame its own opinion save that of the Irishman, which, Paddy declared, replied, "Pretty well, thank you," when he proposed, as the test of its correctness, the question, "How do you do?"

MISS HAWKINS'S *Memoirs*, Vol. I. p. 360.

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## ECONOMY A GREAT REVENUE.

Non intelligunt homines quàm magnum vectigal sit parsimonia.

CICERO.

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## EDUCATION.

THE Rev. C. Simeon advised, in reference to the expense of education, "If you have a thousand pounds to give to a child, put it into his head rather than his pocket."

MISCELLANEOUS.

THE Rev. T. Scott used to say that a man could not leave a better legacy to the world than a well-educated family.

*Life of Rev. T. Scott*, by his SON.

DOCTRINA sed vim promovet insitam,  
Rectique cultus pectora roborant.

HOR. *Od.* Book IV. 4.

So far is mere education from proving a blessing, *per se*, that we must never forget that those who were the disgrace of Greece and Rome were not the uneducated of either.

C. S. DUDLEY.

WE lay great stress on the literature of the teachers in churches and schools: we should lay equal stress on their pious conscientiousness. The former, without the latter, is nothing worth. The fundamental error, "Intelligence is paramount," maintains the upper hand; yet must church and school form mankind for life and for practice.

*The late King of Prussia's Religious Life and Opinions of Frederick William III.* Translated by BIRCH.

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DISCIPLINE OF EDUCATION.

THERE is a discipline in colleges,  
Which, reverently observed, leads on to science:  
Resisted, all our after course of life  
Is pass'd in shallows and in fooleries.  
'Tis now full term with youth; and they, content,  
Must take the current vantage when it serves,  
Or lose the name of scholarship.

*Parody on Julius Cæsar, Act 4. Scene 3.—Gent. Mag.*  
for October 1799.

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EARLY EDUCATION ESSENTIAL.

MR. THELWALL (the patriot and orator in the French Revolution) contended it was unfair to influence a child by inculcating opinions before it was of age to choose for itself. I shewed him what I called my botanical garden. "How so," said he; "it is covered with weeds." "That is only,"

I replied, "because it has not come to its year of choice, and therefore the weeds are growing. I thought it unfair to prejudice the soil in favour of roses and strawberries."

COLERIDGE—*Table Talk*.

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THE RESULT OF A GOOD EDUCATION.

"GET learning with a great sum of money; and get much gold by her."

*Ecclesiasticus*, li. 28.

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PUBLIC EDUCATION.

WHEN Louis XV. presented the Dauphin, then very young, to the Prince de Conti, he said, "Well, cousin, what do you think of my son?" "Sire," he replied, "il ne lui manque que l'air de college:"—intending to say that he only required to have been brought up at a public seminary—a want which he was never able to repair.

SEWARD'S *Anecdotes*, Vol. IV. p. 381.

PRIDE and self-conceit seem to have a peculiar ascendancy over men who have acquired knowledge in private by their own industry: and doubtless one of the best advantages of public seminaries is this, that modesty and reasonable submission are inculcated in them; and men, by seeing and feeling their own inferiority, are taught to think more lowly of their own attainments.

MILNER'S *Ecclesiastical History*, Vol. I. p. 293.

Home-keeping youth have ever homely wits.

SHAKESPEARE—*Two Gentlemen of Verona*, Act 1. Scene 1.

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EDUCATION WITHOUT RELIGION.

DEAR youths! If, amidst all your other studies, you do not learn to converse and commune with your own selves, whatever you know—or, rather, whatever you imagine you know,—I would not purchase it at the expense of a straw.

ARCHBISHOP LEIGHTON—*Sermon on Psalm iv. 4.*

## EFFEMINATE MEN.

FAME says there are (we hope Fame fibs),  
 Among our modern youth,  
 Who lace around their dainty ribs  
 A pair of stays, forsooth.

Fortune, howe'er in diff'rent ways  
 Thou settlest rank and riches,  
 O! match these milk-sop males in stays  
 With wives that wear the breeches!

BISHOP. [Master of Merchant-Taylors' School.]

## EFFRONTERY REPROVED.

MR. WILLIAM COLE, a correspondent of Horace Walpole, was remarkable for assurance. Dining in a party at Cambridge, he took up from the table a gold snuff-box belonging to the gentleman next to him, and bluntly remarked on its size, saying it was big enough to hold the freedom of a corporation. "Yes," replied the owner, "Mr. Cole; it would hold any freedom but yours."

MISS HAWKINS'S *Anecdotes*, p. 313.

## MISERY OF MODERN EGYPT.

ALL language is insufficient to give a just idea of the misery of an Egyptian village; but those who have been in Ireland may best suppose the degree, when an Irish hut is described as a palace, in comparison to an Arab's sty, for it can be called by no other name. Each habitation is built of mud, even the roof, and resembles in shape an oven: within is only one apartment, generally of about ten feet square. The door does not admit of a man's entering upright; but as the bottom is dug out about two feet, when in the rooms



an erect posture is possible. A mat, some large cans to hold water, which it is the constant occupation of the women to fetch, an alkaras, or drinking pitcher, made of fine porous flag, found best in Upper Egypt, near Cunæ, and in which the water is kept very cool, a rice-pan, and coffee-pot, are all the ornaments and utensils. Here, then, a whole family eat and sleep, without any consideration of decency or cleanliness; being, in regard to the latter, worse even than the beasts of the field, who naturally respect their own tene-ments.

*British Expedition to Egypt*, by LIEUT.-COL. WILSON, p. 97.

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#### EIKΩN ΒΑΣΙΔΙΚΗ.

THERE has been a great deal of disputing about this book. Some are so zealous in maintaining it to be the King's, that they think a man false to the Church that doubts it to be his.

BISHOP BURNET—*History of his own Times*.

This Extract is quoted by the Rev. H. J. Todd, in his Un-  
answerable Proofs that Bishop Gauden, not King Charles I.,  
wrote this book.

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#### ELECTION.

GOD sees a man wallowing in his native impurity, de-  
livered over as an absolute captive to sin, polluted with its  
guilt, and enslaved by its power; and, in this most loathsome  
condition, fixes upon him as an object of his distinguishing  
mercy. DRS. SOUTH. [Quoted by Johnson *sub voce* "Wallow."]

If any one should dislike the heading of this fine extract  
as opposing his previous views of theology, it may be well  
for him to consider how a more appropriate one can be

assigned, in consistency with the description given by Dr. South of the misery he describes, and the mercy he exalts.

MISCELLANEOUS.

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CORRUPTION OF POPULAR ELECTIONS.

TRULY, my Lord, I cannot but wonder and stand amaz'd that Parliaments should have sat, from time to time, so many hundred years, and value their constitution to that degree, as the most sovraine remedy for the redress of publiqe grievances, whilst the greatest still remaine unreform'd and untaken away. Witnessse the confus'd, debauch'd, and riotous manner of electing members qualified to become the representatives of a nation, with legislative power to dispose of the fate of kingdoms; which should and would be compos'd of worthy persons, of known integritie and ability in their respective countries, and still would serve them generously, and as their ancestors have done, but are not able to fling away a son or daughter's portion to bribe the votes of a drunken multitude, more resembling a Pagan bacchanalia than an assembly of Christians and sober men met upon the most solemn occasion that can concern a people, and stand in competition with some rich scrivener, brewer, banker, or one in some gainful office, whose face or name, perhaps, they never saw or knew before. How, my Lord, must this sound abroad! with what dishonour and shame at home!

EVELYN—to *Lord Godolphin*, Vol. II. p. 276.

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ELEGY IN REMEMBRANCE OF A DEAR SON.

As lilies without toil or care  
 Adorn the field and scent the air;  
 So through his bright but transient day,  
 As lovely and as sweet as they,

Without solicitude or pain,  
 Nor gravely proud, nor pertly vain,  
 With truth informed, with grace array'd,  
 He deck'd and bless'd this humble shade.

*Wrockwardine*, 1809, GILPIN.

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ELEVATION NOT ALWAYS THE TEST OF MERIT.

MEN think highly of those who rise rapidly in the world ;  
 whereas nothing rises quicker than dust, straw, and feathers.

HARE'S *Sermons*.

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ELEVEN.

THE literal meaning of the Saxon word, from which Johnson properly derives our own, is, *one left* ; since all nations originally stopped, in their enumeration, at the number ten, and then began again : so the number eleven is *one left after ten*.

MISCELLANEOUS.

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ELOQUENCE.

BUT, for your words, they rob the Hybla bees,  
 And leave them honeyless.

SHAKSPEARE—*Julius Cæsar*, Act 5. Scene 1.

————— Some there are  
 Who on the tip of their persuasive tongue  
 Carry all arguments and questions deep,  
 And replication prompt, and reason strong,  
 To make the weeper smile, the laughter weep.  
 They have the dialect and different skill,  
 Catching all passions in their craft of will ;  
 That in the general bosom they do reign  
 Of young and old, and either sex enchain.

SHAKSPEARE—*Poems*.

WHEN a man of eloquence speaks or writes upon any subject, we are ready to run into his sentiments, being sweetly and insensibly drawn by the smoothness of his harangue and the pathetic power of his language. Rhetoric will varnish every error, so that it shall appear in the dress of truth, and put such ornaments upon vice as to make it look like virtue. It is an art of wondrous and extensive influence: it often conceals, obscures, or overwhelms the truth; and places sometimes a gross falsehood in the most alluring light. The decency of action, the music of the voice, the harmony of the periods, the beauty of the style, and all the engaging airs of the speaker, have often charmed the hearers into error, and persuaded them to approve whatever is proposed in so agreeable a manner. A large assembly stands exposed at once to the powers of these prejudices, and imbibes them all. So Cicero and Demosthenes made the Romans and Athenians believe almost whatever they pleased. DR. WATTS—*Logic*, p. 192.

ELOQUENCE FOLLOWS A KNOWLEDGE OF THE SUBJECT.

VERBAQUE provisam rem non invita sequentur.

HOR. *Ars Poetica*.

NATURAL ELOQUENCE.

I AM NO Orator as Brutus is;  
 But, as you know me all, a plain blunt man  
 That love my friend: and that they know full well  
 That gave me public leave to speak of him.  
 For I have neither wit, nor words, nor worth,  
 Action, nor utterance, nor the power of speech,  
 To stir men's blood: I only speak right on.

SHAKSPEARE—*Julius Cæsar*, Act 3. Scene 2.



## TRUE ELOQUENCE.

CONVINCING eloquence is infinitely more serviceable to its possessor than the most florid harangue or the most pathetic tones that can be imagined: and the man who is thoroughly convinced himself, who understands his subject, and the language he speaks in, will be more apt to silence opposition, than he who studies the force of his periods, and fills our ears with sounds, while our minds are destitute of conviction.

GOLDSMITH'S *Essays*.

TRUE eloquence I find to be none but the serious and hearty love of truth: and that, whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.

MILTON.

RHETORIC is nothing but reason well dressed, and arguments put into order.

JEREMY COLLIER—*On the Stage*. Fifth Edition, p. 363.

IL persuadoit, sans s'exprimer avec eloquence, parce qu'il paroissoit toujours persuadé.

VOLTAIRE—*Siècle de Louis XIV*. Vol. IV. p. 62.

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ELOQUENCE SHOULD NOT BE DIFFUSE.

You, who have a large and fruitful mind, should not so much labour what to speak, as to find what to leave unspoken. Rich soils are often to be weeded. You cloy your auditory. When you would be observed, speech must be either sweet or short.

SIR FRANCIS BACON'S *Letter to Sir Edward Coke* on the fall of the latter.

## VULGAR ELOQUENCE.

AN example of popular eloquence, calculated to produce a great effect, however familiar in itself, occurred in a preacher among the Methodists having said, in order to exhibit the contrast between time and eternity, "Suppose a departed sinner had been ten thousand years in punishment, and that, upon hearing a bell toll, he should inquire, 'What is that o'clock?'—the answer could only be—Eternity!"

Communicated by the late Chamberlain, RICHARD CLARK, Esq.

## ELSE.

DR. JOHNSON goes, as usual, to the Saxon for this etymology; but it seems simply a corruption of the Latin word *alias*, after its adoption by us. In the Parish Register of Taunton will be found the entry, Anno 1640, "William Brown *else* Hart."

MISCELLANEOUS.

## THE WALK TO EMMAUS.

It happen'd, on a solemn even-tide,  
 Soon after He that was our surety died,  
 Two bosom friends, each pensively inclin'd—  
 The scene of all those sorrows left behind,—  
 Sought their own village, busied as they went,  
 In musings worthy of the great event.  
 They spake of him they lov'd, of him whose life,  
 Though blameless, had incurr'd perpetual strife;  
 Whose deeds had left, in spite of hostile arts,  
 A deep memorial graven on their hearts.  
 The recollection, like a vein of ore,  
 The farther trac'd enrich'd them still the more.  
 They thought him, and they justly thought him, one  
 Sent to do more than he appear'd t' have done;—

T' exalt a people, and to place them high  
 Above all else, and wonder'd he should die.  
 Ere yet they brought their journey to an end,  
 A stranger join'd them, courteous as a friend,  
 And ask'd them, with a kind engaging air,  
 What their affliction was, and begg'd a share.  
 Inform'd, he gather'd up the broken thread,  
 And, truth and wisdom gracing all he said,  
 Explain'd, illustrated, and search'd so well  
 The tender theme on which they chose to dwell,  
 That, reaching home, "the night," they said, "is near,  
 We must not now be parted, sojourn here."  
 The new acquaintance soon became a guest,  
 And made so welcome at their simple feast,  
 He bless'd the bread, but vanish'd at the word,  
 And left them both exclaiming, "'T was the Lord!  
 Did not our hearts feel all he deign'd to say?  
 Did they not burn within us by the way?"

Now theirs was converse such as it behoves  
 Man to maintain, and such as God approves.  
 Their views, indeed, were indistinct and dim,  
 But yet successful, being aim'd at him.  
 Christ and his character their only scope,  
 Their object, and their subject, and their hope,  
 They felt what it became them much to feel;  
 And, wanting him to loose the sacred seal,  
 Found him as prompt as their desire was true  
 To spread the new-born glories in their view.  
 Well! what are ages and the lapse of time  
 Match'd against truths as lasting as sublime?  
 Can length of years on God himself exact,  
 Or make that fiction which was once a fact?  
 No; marble and recording brass decay,  
 And, like the graver's mem'ry, pass away:

The works of man inherit, as is just,  
 Their author's frailty, and return to dust;  
 But truth divine for ever stands secure,  
 Its head is guarded, as its base is sure:  
 Fix'd in the rolling flood of endless years,  
 The pillar of th' eternal plan appears,  
 The raving storm and dashing wave defies,  
 Built by that Architect who built the skies.  
 Hearts may be found, that harbour, at this hour,  
 That love of Christ in all its quick'ning power;  
 And lips unstain'd by folly or by strife,  
 Whose wisdom, drawn from the deep well of life,  
 Tastes of its healthful origin, and flows  
 A Jordan for th' ablution of our woes.  
 Oh, days of heav'n, and nights of equal praise,  
 Serene and peaceful as those heav'nly days,  
 When souls drawn upwards, in communion sweet,  
 Enjoy the stillness of some close retreat,  
 Discourse, as if releas'd and safe at home,  
 Of dangers past, and wonders yet to come,  
 And spread the sacred treasures of the breast  
 Upon the lap of covenanted rest!

COWPER—*Conversation*, Vol. I.

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THE EXTENSION OF EMPIRE.

[SAY UNDER BUONAPARTE.]

ON auroit pu renouveler la médaille de Trajan, "Regna assignata"—Les Trones donnés.

VOLTAIRE—*Siècle de Louis XIV.* Vol. IV. p. 48.

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EMPLOYMENT THE REMEDY FOR VICE.

OTIA si tollas, periere Cupidinis artes. OVID.



EMULATION.

EMULATION kindles all that is illustrious, and, as it were, lights its torch at the sun.

YOUNG—*True Estimate of Human Life.*

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EMULATION PROVOKED.

OCCUPET extremum scabies.

HOR. *Ars Poetica.*

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ENCOURAGEMENT TO WEAK CHRISTIANS.

It was an excellent caution of a pious clergyman, "Do not presume: you are not yet come to a state of perfection. Do not despair: you are in the way to it." . . . . .  
 . . . . . And what a comfortable prospect must this yield to a man who has made any progress in this happy way, to see God's strength magnified in his own weakness; especially when he adds thereto this blissful consideration, that the same all-meritorious blood, which was shed to expiate all his wilful, if truly repented, transgressions, will much more effectually atone for all his involuntary defects!

PSALMANAZAR'S *Life*, p. 19.

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A GOOD END FROM UNLIKELY MEANS.

Foul water will extinguish a fire.

BRAIDWOOD—*On Fire Engines.*

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CONDUCT TOWARDS ENEMIES.

WHEN thou hast conceived a dislike of any person, his ways, or actions, or dost ill resent his carriage towards thee, take heed thou do not take any secret pleasure in the foresight of evil coming upon him, or in hearing or observing

any such folly of his as tends to his reproach, or ruin, or notable damage.

If thou hast fore-spoken the calamity, or any evil, that in reason is like to befall one who doth unadvisedly manage himself and his affairs, take heed of wishing or willing that the evil should come to pass, lest thy judgment or foresight should seem to be disparaged; yea, take heed of any motion rising towards such a wish or will.

The mercy and forgiveness that I have found, and hope for, at the Lord's hand, engages and disposes me to forgive injuries and abuses done to me. And I should not think it much, that I, who am so sinful, should bear some abuses from men.

ADAM'S *Private Thoughts*.

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OURSELVES OUR GREATEST ENEMIES.

PERDITIO tua ex te.

[Quoted by DR. SOUTH, but without authority.]

SIBI ipsi quisque naufragium facit.

*Old Motto at Lord Darnley's, Cobham.*

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POETICAL ILLUSTRATION OF "HEAPING COALS OF FIRE UPON" AN ENEMY. (See Romans xii. 20.)

Thus artists melt the sullen ore of lead,  
By heaping coals of fire upon its head:  
In the kind warmth, the metal learns to glow,  
And, loose from dross, the silver runs below.

PARNELL'S *Hermit*.

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TREATMENT OF ENEMIES.

It is a notable passage in Anselm, who compares the heretic and the persecutor to the *horse*, and Satan to the *rider*,

Now, saith he, in battle, when the enemy comes riding up, the valiant soldier “ Non irascitur equo, sed equiti; et, quantum potest, agit ut equitem percutiat, equum possideat: sic contra malos homines agendum; non contra illos, sed illum qui illos instigat; ut, dum Diabolus vincitur, infelices, quos ille possidet, liberentur.”

GURNALL'S *Christian Armour* [on Eph. vi. 12.]

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ENGLAND.

ENGLAND, with all thy faults, I love thee still,  
 My country! and, while yet a nook is left  
 Where English minds and manners may be found,  
 Shall be constrained to love thee. Though thy clime  
 Be fickle, and thy year most part deform'd  
 With dripping rains, or wither'd by a frost,  
 I would not yet exchange thy sullen skies,  
 And fields without a flower, for warmer France  
 With all her vines; nor for Ausonia's groves  
 Of golden fruitage, and her myrtle bow'rs.

COWPER — *Task*, Book II.

Ce pays si fertile en esprits fiers, courageux, et bizarres.

VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 317.

It is the fortunate island, the paradise of pleasure, the garden of God, whose valleys are like Eden, whose hills are as Lebanon, whose springs are as Pisgah, whose wall is the ocean, and whose defence is the Lord Jehovah.

SPEED'S *Chronicle*.

CETTE nation spirituelle et profonde.

VOLTAIRE—*Siècle de Louis XIV.*

THIS royal throne of kings; this scepter'd isle;  
 This earth of majesty; this seat of Mars;  
 This other Eden, demi-paradise;  
 This fortress, built by nature for herself,  
 Against infection, and the hand of war;  
 This happy breed of men; this little world;  
 This precious stone set in the silver sea,  
 Which serves it in the office of a wall,  
 Or as a moat defensive to a house,  
 Against the envy of less happier lands;  
 This blessed plot, this earth, this realm, this England;  
 This nurse, this teeming womb of royal kings,  
 Fear'd by their breed, and famous by their birth.

SHAKSPEARE—*King Richard II.* Act 2. Scene 1.

——— THAT pale, that white-fac'd shore,  
 Whose foot spurns back the ocean's roaring tides,  
 And coops from other lands her islanders.

——— England, hedged in with the main,  
 That water-walled bulwark.

SHAKSPEARE—*King John*, Act 2. Scene 1.

——— WHICH stands  
 As Neptune's park, ribbed and paled in  
 With rocks unscaleable, and roaring waters.

SHAKSPEARE—*Cymbeline*, Act 3. Scene 1.

ENGLAND STRONGEST WITHOUT ALLIES.

WHEN poor England stood alone, and had not the access of  
 another kingdom, and yet had more and as potent enemies  
 as it now hath, yet the King of England prevailed.

LORD COKE—*Parliamentary History*, Vol. VII. p. 400.\*

\* Applicable to a subsequent period, when (with Buonaparte at their head) all the nations of Europe were opposed to us without effect. [Editor.]



## CLIMATE OF ENGLAND.

CÆLUM visu fœdum, et in quo facilè generantur nubes.

CICERO [of Britain.] Quoted in Burton's Anatomy  
of Melancholy.

## ENGLAND'S DANGER FROM HERSELF.

FOR our nation is too great and too brave to be ruined by  
any but itself.

SIR WILLIAM TEMPLE—*Of Popular Discontents.*

THIS England never did (nor never shall)  
Lie at the proud foot of a conqueror,  
But when it first did help to wound itself.  
———— Nought shall make us rue,  
If England to itself do rest but true.

SHAKESPEARE—*King John*, Act 5. Scene 7.

THE FUTURE PROSPECTS OF ENGLAND, ON THE PASSING OF THE  
ROMISH EMANCIPATION ACT OF 1829.

———— My grief  
Stretches itself beyond the hour of death:  
The blood weeps from my heart, when I do shape,  
In forms imaginary, the unguided days  
And rotten times that you shall look upon  
When I am sleeping with my ancestors.

SHAKESPEARE—*Hen. IV. Part II. Act. 4. Scene 4.*

———— THIS dear, dear land—  
Dear for her reputation through the world—  
Is now leas'd out (I die pronouncing it)  
Like to a tenement, or pelting farm.

England, bound in with the triumphant sea,  
 Whose rocky shore beats back the envious siege  
 Of watery Neptune, is now bound in with shame,  
 With inky blots, and rotten parchment bonds.\*  
 That England, that was wont to conquer others,  
 Hath made a shameful conquest of itself.  
 O, would the scandal vanish with my life,  
 How happy then were my ensuing death!

SHAKSPEARE—*King Richard II.* Act 2. Scene 1.

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ENGLAND'S MARITIME SUPERIORITY.

QUELLE est la raison de cette supériorité continuelle? N'est ce pas que les Anglois ont un besoin essentiel de la mer, dont les François peuvent à toute force se passer, et que les nations réussissent, toujours, dans les choses qui leur sont absolument nécessaires? N'est ce pas aussi parce que la capitale d'Angleterre est un port de mer, et que Paris ne connoit que les batteaux de la Seine? Serait ce enfin que le climat et le sol Anglois produisent des hommes d'un corps plus vigoureux, et d'un esprit plus constant que celui de France, comme il produit de meilleurs chevaux et de meilleurs chiens de chasse? Mais, depuis Bayonne jusqu'aux côtes de Picardie et de Flandres, la France a des hommes d'un travail infatigable, et la Normandie seule a subjugué autrefois l'Angleterre.

VOLTAIRE—*Siècle de Louis XIV.* Vol. IV. p. 417.

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THE ENGLISH.

FOR my own part, who have conversed much with men of other nations, and such as have been both in great employ-

\* Now applicable to the supposed securities of oaths given to a temporal Monarch by those owing a superior allegiance to a spiritual one. [Editor.]

ments and esteem, I can say, very impartially, that I have not observed among any so much true genius as among the English; nowhere more sharpness of wit, more pleasantness of humour, more range of fancy, more penetration of thought, or depth of reflection among the better sort; nowhere more goodness of nature and of meaning, nor more plainness of sense and of life, than among the common sort of country people; nor more blunt courage and honesty than among our seamen.

SIR WILLIAM TEMPLE—*Essay on Poetry.*

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THE ENGLISH CHARACTER.

Ces Royalistes Republicains.

VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 158.

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THE ENGLISH COMMONLY DEFEATED IN NEGOCIATION.

JAMAIS ne se mena traité entre les François et Anglois, que le sens des François et leur habileté ne se monstret par dessus celle des Anglois, et les dits Anglois ont un mot commun; c'est qu'aux batailles, qu'ils ont eues avec les François, toujours, ou le plus souvent, ils ont eu le gain; mais en tous traités qu'ils ont eu à conduire avec eux, ils y ont eu perte et dommage.

PHILIP DE COMMINES, Vol. I. p. 169. 4to. 1747.

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ENGLISH FIDELITY IN REPORTING AN ACTION.

Ou sut ce calcul par les Anglois qui rarement diminuent leur perte, et n'augmentent guères celle de leurs ennemis.

VOLTAIRE—*Siècle de Louis XIV.* Vol. IV. p. 109.

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THE ENGLISH THINK FOR THEMSELVES.

Ce peuple n'est pas de ceux qui attendent l'opinion de leur maître pour en avoir une.

IBID. p. 66.

## ENGRAVINGS.

ENGRAVINGS, as compared with paintings, are, most commonly, so many bad translations; but the apology for patronizing and possessing them is, that the great majority of persons, who of course cannot obtain the original work, are thus content to tolerate some resemblance of it, or something which may remind them of it.

There are a few splendid exceptions to this observation; but to the lovers and judges of original paintings, they only serve to confirm the remark.

It is no more intended to depreciate this art generally, than it is meant to affirm, that, because no translation into another language can convey the force or beauty of the original, therefore there should be no translations. It is only meant to speak comparatively; but surely languages can hardly differ more from each other than do the two classes of art in question.

Whether it be that almost insuperable obstacles occur from the difficulty of producing the same effect by the simple contrast of black and white alone, apart from colouring; or from the difficulty of obtaining, with no better materials, a perfect resemblance of the subject imitated, especially in the case of oil *portraits*; or however else it may be; certain it is, that the eye of taste cannot fail to notice such deficiencies, inseparable from the system itself, as the greatest masters of their art can never entirely overcome. We hail, indeed, every approach to perfection; but it is only due to the artist, to account for such failures as are rather referable to the nature of his work, than to himself. MISCELLANEOUS.

## ENTHUSIASM.

A DISEASE which is indicated by overlooking the relation which subsists between ends and means; by counting upon



casualties, instead of contemplating the stated order of events; and by hoping to realize the most momentous projects either without any means at all, or by means totally inadequate to the effect.

Quoted in DR. GREGORY'S *Evidences of Christianity*.

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ENTHUSIASM UNJUSTLY IMPUTED.

WHO, cold themselves, think ardour comes from hell.

YOUNG—*Night Thoughts*, N. 7.

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THE PRIVILEGE OF THE ENTRÉE.

WHEN the Marshal de Maillebois commanded the French troops at Parma, in the year 1746, Cardinal Alberoni attended him upon business, but was refused admittance by his Secretary, who told the Cardinal that the Marshal was particularly engaged, and could not see him. "Mon ami," replied the Cardinal, very indignantly, and opening the door of the Marshal's apartment at the same time, "sachez que M. de Vendome me reçoit sur la chaise percée."

*Life*, by MARSOLIER.

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ENVY.

PEOPLE hate those that make them feel their own inferiority: therefore conceal all your learning carefully.

LORD CHESTERFIELD.

THE servant envies his master, and sometimes the master his servant, and perhaps with more justice; but justly neither: for if we well knew how little others enjoy, it would rescue the world from one sin—there would be no such thing as envy upon earth.

YOUNG—*True Estimate of Human Life*.

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## EPIGRAMS.

ON A NEW BATCH OF BARONETS, OF THREE DIFFERENT RELIGIONS, SURMOUNTED  
BY THE CHAMPION OF ENGLAND. (SEE GAZETTE, AUGUST, 1841.)

THE batch, like others, counts *thirteen*,  
But is not honest bread;  
To floor objectors, our good Queen  
Puts Dymocke at its head.

(ANOTHER.)

'Twas said by Shakspeare, *Misery* brings  
Acquaintance with strange company;\*  
But now the junction of strange things  
Demonstrates our *Prosperity*. MISCELLANEOUS.

ON BEING PRESENTED WITH A BUST OF HOMER, CAST IN LEAD.

WHAT daring artist thus has shap'd  
Old Homer's skull in lead?  
Surely he would not have us think  
Homer a leaden-head.

And hollow, too! more daring man;  
Had Homer, then, no brains?  
Sure none of Homer's learned friends  
Will thank him for his pains.  
Yet as a currier thinks a town  
Best fortified with leather,  
So plumbers think that wit and lead  
Must needs be found together. MISCELLANEOUS.

ON A LATE CHANCELLOR OF THE EXCHEQUER HAVING HAD A FALL UP STAIRS IN  
HIS ELEVATION TO THE PEERAGE, BY THE TITLE OF BARON  
MONTEAGLE, ANNO 1839.

THE Lord Monteagle, of King James's day,  
Was instrumental, though he meant it not,  
In saving England: a more modern peer  
Wants wit to make, and grace to mar, a plot.  
MISCELLANEOUS.

\* Vide the *Tempest*, Act 2. Scene 2.

[“GLASS church bells are among modern wonders. One has just been cast in Sweden: its diameter is six feet; and its tone is said to be finer than that of any metal bell.”

*Athenæum* of August 7, 1841.]

ON THE SWEDISH BELL.

THE work, no doubt, will “bear the bell,”

But will the bell the clapper bear?

Our belles all clappers have as well,

But *we* are called to bear them *here*.

MISCELLANEOUS.

ON THE RETURN OF THE CORPORATORS OF SUDBURY, IN SUFFOLK, TO HER MAJESTY'S WRIT, ON TRANSMITTING DYCE SOMBRE, ESQ., A MAN OF COLOUR, AS THEIR REPRESENTATIVE IN THE BRITISH PARLIAMENT, SESSION 1841.

“Most gracious Mistress, we have done our best,  
And send a man no blacker than the rest.

“(Signed) MATTHEW MAMMON, *Returning Officer*.”

MISCELLANEOUS.

CONSOLATION ON BEING OBLIGED TO KEEP ONE'S DISTANCE.

St Jacques le Roi du sçavoir,

Ni trouve bon de me voir

Voilà la cause infaillible;

Car ravi de mon esprit

Il creut que j'estois tout esprit

Et par consequent, invisible.

Addressed by Theophilus to King James, on his refusing to see him. Cited and translated in the *Posthumous Poems* of LOVELACE, published in 1659.

WHEN a man makes me keep my distance, the comfort is,  
that he keeps his at the same time.

DEAN SWIFT.

ON AN ECCLESIASTIC, CELEBRATED FOR HAVING HIS PORTRAIT FREQUENTLY TAKEN.

HÆC Rufi tabula est, nil verius; ipse ubi Rufus?

In Cathedrâ. Quid agens? Hoc quod et in tabulâ.

AUSONIUS. [Quoted by MENAGE.]

(TRANSLATION.)

“RUFUS’S Portrait here appears,

But where, I pray, is he?

At church. And what may he do there?

Just what pourtray’d you see.”

“Ex nihilo nihil fit.”

MISCELLANEOUS.

ON AN EGG (LATINIZED).

HUMPTY DUMPTY sat upon a wall;

Humpty Dumpty had a great fall;

Not all the King’s horses, nor all the Queen’s men,

Could put Humpty Dumpty together again.

Humptius in muro consedit Dumptius alto;

Humptius e muro Dumptius heu cecidit;

At non Regis equi, et Reginae exercitus omnis,

Humpti te Dumpti, restituere loco.

H. DRURY, jun.

ON THE RECENT ELEVATION OF A SHOW SHOP ON LUDGATE HILL, RAISED, IN 1841,  
TO THE FIRST FLOOR.

WHAT mighty changes in the times

The citizen discerns,

When e’en the master of the shop

Himself SHOPLIFTER turns.

MISCELLANEOUS.



ON THE STATUE OF GEORGE II., AT THE TOP OF ST. GEORGE'S BLOOMSBURY.

WHEN Henry the Eighth left the Pope in the lurch,  
His Parliament made him the head of the Church;  
But George's good subjects, the Bloomsbury people,  
Instead of the Church, made him head of the Steeple.  
Author uncertain. [Quoted by SIR JOHN SOANE in his Lectures.]

ON WESTMACOTT'S EQUESTRIAN STATUE OF GEORGE III.

I CANNOT but think it a poor-looking thing,  
All horse-tail and pig-tail, but nothing of king.

*Times Journal.*

ON AN EXTRACT FROM THE "TIMES" OF JAN. 21, 1842; VIZ.

"IN the House of Commons there are many workmen engaged in repairing and renovating the seats, and thoroughly cleansing the chambers, examining the roof, &c. : there will, however, be no material alterations in this House."

Should "no material" change be made,  
What will "repairs" avail?

In vain the House retains a head:

Try one without a tail.\*

MISCELLANEOUS.

ON LORD GRENVILLE'S INTENDED ALTERATION OF WESTMINSTER HALL, BY WHICH IT WAS PROPOSED TO TAKE OFF THE ROOF.

WITH cedar roof, and stony wall,  
Old William Rufus built this Hall:  
Without a roof, with scarce a wall,  
William Unroof-us spoils it all.

HENRY HAWKINS, ESQ.

ON THE THEFT OF A STAIRCASE LAMP.

I MARVEL not the lamp is stol'n  
Of me, a luckless scribe;  
Such property of right belongs  
To the *light-finger'd* tribe.

MISCELLANEOUS.

\* The tail of O'Connell.

ON POPE INNOCENT VIII. (1484), WHO HAD MANY CHILDREN BY DIFFERENT MOTHERS.

Octo nocens pueros genuit, totidem que puellas.

Hunc meritò poterit dicere Roma *Patrem*.

D'AUBIGNY'S *Reformation*, Vol. III. p. 443.

ON DR. JOHNSON.

HERE lies great Johnson ! Reader, have a care ;  
Tread lightly, lest you rouse a sleeping bear.  
Religious, moral, generous, and humane  
He was ; but self-sufficient, rude, and vain.  
Ill bred, and overbearing in dispute ;  
A scholar, and a Christian, yet a brute.  
Would you know all his wisdom and his folly,  
His actions, sayings, mirth, and melancholy,  
Boswell and Thrale, retailers of his wit,  
Will tell you how he wrote, and talk'd, and cough'd, and spit.

SOAME JENYNS.

ON THE THICK DRESSES WORN BY LADIES WHEN BATHING.

THE Union is fixt, and we surely can't wonder,  
If now, like the Irish, the English should blunder :  
Our fair make both nature and reason their jest ;  
In the ball-room most naked ; when bathing most drest.  
S. B——, Cambridge, 1800. The year of the Irish Union.

ON POPE LEO X. DYING WITHOUT THE SACRAMENT.

SACRA sub extremâ si fortè requiritis horâ

Cur Leo non potuit sumere ; *vendiderât !*

SANAZZARO. [From Roscoe's Life.]

ON MADAME DE POMPADOUR, WRITTEN ON OCCASION OF HER HAVING BEEN THE  
FIRST PERSON WHO PASSED OVER THE BRIDGE OF ORLEANS, BUILT BY HUPEAU.

CENSEURS de notre pont—vous dont l'impertinence

Va jusqu'à la témérité,

Hupeau par un seul fait vous réduit à silence ;  
 Bien solide est son pont ; ce jour il a porté  
 Le plus lourd fardeau de la France.

TROLLOPE'S *Summer in Western France*.

ON HIS MOTTO, "DUM VIVIMUS, VIVAMUS."

"LIVE while you live," the epicure will say,  
 "And seize the pleasures of the rapid day."  
 "Live while you live," the sacred preacher cries,  
 "And give to God each moment as it flies."  
 Lord, in my view, let both united be !  
 I live to pleasure, when I live to thee.

DR. DODDRIDGE.

ON THE BISHOP OF NORWICH HAVING BEEN SUPPOSED TO OWE HIS PROMOTION TO  
 HIS HANDSOME RELATION, THE DUCHESS OF RUTLAND.

Old poets tell—how could it be ?—  
 That Venus rose from out the *sea* ;  
 But modern times a wonder show,  
 The *see* from Venus rises now.

H. HAWKINS, Esq.

ON TALLEYRAND.

LA ROQUET dans son tems, Talleyrand dans le nôtre,  
 Furent tous deux Evêques d'Autun :  
 Tartuffe est le portrait de l'un :  
 Ah ! si Molière eût connu l'autre !

CHENIER.

"LA ROQUET ONCE, now Talleyrand,  
 Alike were Bishops of Autun :  
*Tartuffe* the first paints to our hand :  
 What pity Molière died so soon !"

MISCELLANEOUS.

ADDRESSED BY RONCHER TO HIS WIFE AND CHILDREN, WITH HIS PORTRAIT, WHICH WAS TAKEN IN PRISON, AFTER HE WAS CONDEMNED TO DEATH, 1793.

NE vous étonnez pas, objets charmans et doux,  
Si quelque air de tristesse obscurcit cet image ;  
Lorsqu'un sçavant crayon dessinoit ce visage,  
On dressoit l'échafaud, et je pensois à vous !

ALISON—*On the French Revolution.*

“ Be not surprised, dear objects of my heart,  
If sorrow veil my features from your view ;  
For when the cunning painter tried his art,  
I saw the scaffold, and I thought of you !”\*

Mrs. G——

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EPITAPHS.

TO THE MEMORY OF —, WHO DIED —, 1824, AGED 18 YEARS.

It was not age, it was not any stress  
Of sickness, fire, or flood, that laid me low :  
It was as fierce, alas ! as merciless,  
The murderer's deadly and malicious blow.  
O ! ye who stay to read, look well within ;  
If cherish'd anger there for vengeance crave,  
Turn hence in peace, forbear, repent the sin,  
Ere yet the evening sun shine on my grave.

*Bexhill Churchyard, Sussex.*

TO THE MEMORY OF —

WHO was, for thirty years, not only a faithful servant in the family of —, but their humble friend. She trod in

\* Verses purporting to have been composed on such an occasion, wear the appearance of never having been written at the time ; but they are adduced by the historian as illustrative of the national character, which could trifle with the most terrible solemnities, and is well known to have led many unhappy victims to have even amused themselves in prison, by actually imitating the peculiar mode of execution then in use. [*Editor.*]



His steps who "came not to be ministered unto, but to minister;" and when He shall appear, it is confidently hoped and believed, that, in virtue of His merits, she shall hear the joyful welcome—"Well done, good and faithful servant; enter thou into the joy of thy Lord!" MISCELLANEOUS.

UNDERNEATH this marble hearse  
Lies the subject of all verse—  
Sidney's sister, Pembroke's mother.  
Death! ere thou hast slain another  
Wise, and fair, and good as she,

Death shall throw a dart at thee. BEN JONSON.

This exquisite epitaph is too fine not to be generally known. It was upon Mary, Countess of Pembroke, wife of Henry, the second Earl, and sister of Sir Philip Sidney, to whom he dedicated his *Arcadia*. She was interred in the family vault of the Herberts, in Salisbury Cathedral. [*Editor.*]

BLAME not the monumental stone we raise,  
'Tis to the Saviour's, not the sinner's praise:  
Sin was the whole that she could call her own;  
Her goodness all deriv'd from Christ alone.  
To sin, her conflicts, pains, and griefs she ow'd:  
Her conqu'ring faith and patience Christ bestow'd.  
Reader, may'st thou obtain like precious faith,  
To smile in anguish, and rejoice in death!

*On a Mural Tablet at Market Lavington, Wilts, upon  
Anne Gauntlett, aged 35, March 1800.*

OBITU maturè sibi—immaturè suis. *St. Mary's, Warwick.*

ON MR. AICKMAN.

As those we love decay, we die in part;  
String after string is sever'd from the heart;

Till loosen'd life, at last but breathing clay,  
 Without one pang is glad to fall away.  
 Unhappy he who latest feels the blow,  
 Whose eyes have wept o'er every friend laid low;  
 Dragg'd, ling'ring on, from partial death to death,  
 Till, dying, all he can resign is breath.      THOMSON.

HERE Mr. Joseph Allein lies,  
 To God, and you, a sacrifice!

*St. Mary's Church, Taunton.*

He was the author of the invaluable work, "The Alarm to the Unconverted;" and was worn out in the service of his people, after suffering great persecution and long imprisonment, under "The Five Miles' Act," and otherwise.

[*Editor.*]

ON A CHILD EIGHT YEARS OLD.

PECULIAR blessings bear the shortest date,  
 And wondrous births early resign to fate;  
 They're form'd by nature of superior mould,  
 Of too refin'd a substance to grow old.

*St. Mary Aldermary's Church, London.*

[SUGGESTED CONCLUSION.]

Yet though such treasure be in brittle ware,  
 And doom'd to perish, with our utmost care,  
 The outward shell but yields the soul to God,  
 Secure and spotless through a Saviour's blood.

MISCELLANEOUS.

ON A LADY WHO DIED IN CHILD-BED.

I, QUERE lector an non sit lucrum mori,  
 Cum moriens vitam dat et accipit;  
 Mortalem nato, aeternam sibi.

“SURE 'tis a two-fold gain to die,  
 When life's receiv'd and giv'n:  
 The child assumes mortality,  
 The mother soars to heav'n.”

MISCELLANEOUS.

ON THE CHILDREN OF THOMAS PAYNE, IN THE CHURCH OF ST. HELEN'S, BISHOPSGATE.

SILENT grave, to thee I trust  
 These remains of lovely dust:  
 Keep them safely, sacred tomb,  
 Till a father asks for room.

IN KINGSTON CHURCH, SURREY.

Here lie the Bodies of	}	1653.	}	Children which the Lord gave to Edmond Stanton, Doctor of Laws, late Minister of King- ston, now President of Corpus Christi Coll., Oxon, by Mary, his wife, daughter of Richard Balthrop, servant of Queen Elizabeth.	
		FRANCIS			RICHARD
		RICHARD			EDMOND
		MARY			EDMOND
		MATTHEW			SARAH
MARY	RICHARD				

- Job* i. 2. Ten children in one grave, a dreadfull sight;  
 Seven sons, and daughters three, Job's num-  
 ber right.
- Eccl.* xi. 10. Childhood and youth are vain. Death reigns  
 o'er all,
- Rom.* v. 14. E'en those who never sinn'd like Adam's fall.
- Rom.* v. 12. But why o'er all? "In the first man every one  
*1 Cor.* xv. 22. Sinned and fell;" not he himself alone.
- 1 Tim.* i. 1. Our hope's in Christ, the second Adam; He  
*Matt.* i. 21. Who saves th' Elect from sin and misery.
- Rom.* v. 9—10. What's that to us poor children? This our  
 creed—
- Gen.* xvii. 7. God is a God to the faithful and their seed.
- 1 Thess.* iv. 14. Sleep on, dear children, never that you wake  
*Rev.* xx 12. Till Christ doth raise you, and to glory take.

ON AN EARLY CHRISTIAN, WHO DATED HIS AGE FROM HIS CONVERSION.

[WRITTEN BY HIMSELF.]

Hic jacet SIMILIS, cujus ætas multorum annorum fuit.  
Ipse septem duntaxat annos vixit. FLAVEL.

AT CHIPPENHAM, ON THE MONUMENT OF MARY, RELICT OF JOHN ELY, GENT.—HE DIED  
IN 1663, AND SHE IN 1671. [PRESUMED TO BE WRITTEN BY HERSELF.]

THE table of my life was black and white;  
Some cloudy days I liv'd to see—some light:  
But now there is no mixture; all is clear;  
'Tis perfect sunshine: I am with my dear—  
Of whom the world not worthy was, nor I,—  
Happy once more in his blest company.

ON DR. CONYERS, IN DEPTFORD CHURCH.

SENT by their Lord on messages of grace,  
Thus angels do his will and see his face;  
With outstretch'd wings they stand, prepar'd to soar,  
Declare their errand, and are seen no more.

Peccavi.

Resipui.

Confidi.

Amavi.

Requiesco.

Resurgam.

Et, ex gratiâ Christi

Ut! Ut! indignus

Regnabo.

ON MRS. CORBET, ST. MARGARET'S CHURCH, WESTMINSTER.

HERE rests a woman, good without pretence,  
Blest with plain reason, and with sober sense:  
No conquest she, but o'er herself, desir'd;  
No arts essay'd, but not to be admir'd.  
Passion and pride were to her soul unknown,  
Convinc'd that virtue only is our own.



So unaffected, so composed a mind;  
 So firm, yet soft; so strong, yet so refin'd,  
 Heaven, as its purest gold, by tortures try'd;  
 The Saint sustain'd it, but the Woman died.                   POPE.

On the merit and beauty of this Epitaph, see DR. JOHNSON, in his *Life of Pope*.

IN EATINGTON CHURCH, WARWICKSHIRE.

HERE lye buried the bodies of Thomas Underhill of this town, Esquier, and Elizabeth his wife, who lived married together in perfect amitie above 65 years, and had issue between them 20 children: viz. 13 sons and 7 daughters. She died 24th June, 1603; and he the 6th day of October next after. Their frugality in provision for their children, their charitable disposition to relieve the needy, and great bounty in hospitality, was a pleasing spectacle to their neighbours, and may be an alluring precedent to their posterity. As they lived to the liking, and with the love of men, so they dyed in the true service and love of God. The poor, their tenants, neighbours, and friends, will, for a time, bewaile the want of them; but the angells of heaven, and saints of God, will perpetually rejoyce in the company of them; for God they feared, God they served, God they loved, and to God they dyed. Their warfare in God's Church militant on earth; hath been short; but their glory in his Church triumphant in heaven will be eternall.

MISCELLANEOUS.

ON ELIZABETH SAVILLE, DAUGHTER OF SIR HENRY SAVILLE, PROVOST OF ETON.

HERE lies the learned Saville's heir,  
 So early wise, and lasting fair,  
 That none, except her years they told,  
 Thought her a child, or thought her old.

WALLER.

ON JOHN HOWARD, SON OF CHARLES VISCOUNT ANDOVER, WHO DIED IN AUGUST 1663.

[EWELME, OXON.]

'Tis fitt that English readers should bee told,  
 In their owne language, what this tombe does hold :  
 'Tis not a noble corpse alone does lye  
 Under this stone, but a whole family :  
 His parents' pious care, their name, their joy,  
 And all their hope lyes buried with this boy—  
 This lovely youth, for whome wee all made moane  
 That knew his worth, as hee had been our owne.  
 Had there beene space and yeares enough allowed,  
 His courage, witt, and vertue to have showed,  
 We had not found, in all the numerous rolle  
 Of his famed ancestors, a greater soule.  
 His early virtues to that auncient stocke  
 Gave as much honour as from thence hee tooke.  
 Like budds appearing ere the frosts are past,  
 To become man hee made such fatall hast,  
 And to perfection labored so to clyme—  
 Preventing slowe experience and tyme,—  
 That 'tis no wonder death our hopes beguil'd :  
 Hee's seldom old that will not bee a child.

EDMUND WALLER.

ON AN INFANT.

Sacred to the Memory of John Baker, born November 6, and  
 buried December 29, 1658.

A SPOTLESS child lies here within,  
 Whom God allowed not time to sinne ;  
 But after death had given it rest,  
 Christ tooke into his arms, and blest :  
 Where now amongst that quire on high  
 It sings its own sweet lullabie.

*Trull Church, near Taunton.*

## ON AN INFANT.

AND is the lovely shadow fled?

Yet stop these fruitless tears;

She from a thousand pangs is freed,

You, from a thousand fears.

Tho' lost, it is to earth alone:

Above, she will be found

Amidst the saints, and near the throne,

Which those like her surround.

Look upwards, and your child you'll see

Fixt in her blest abode;

And who, then, would not childless be

To give a child to God?

*Chapel of the Vine, Aldermaston, Hants.*

## ON A YOUNG LADY.

SHALL man be silent, and not praises find

For her who liv'd the pride of womankind?

Whose outward frame was lent, the world to guess

What shapes our souls shall wear in happiness:

Whose virtues did all ill so oversway,

That her whole life was one communion day.

*Enfield Church, Middlesex.*

## ON A GENTLEMAN KILLED BY LIGHTNING. [MR. BACON.]

By touch ethereal in a moment slain,

He felt the power of death, but not the pain:

Quick as the lightning glanced his spirit flew,

And bade this rough tempestuous world adieu.

Short was his passage to that friendly shore

Where storms annoy, and dangers threat no more.

*Lambeth Church yard, Surrey.*

ON THE WIFE OF SIR ALBERT MORTON.

HE first deceas'd : she for a little tried  
To live without him : lik'd it not, and died.

SIR HENRY WOTTON—WALTON'S *Life of Wotton*, p.169, in *Notis*.

FROM STRATFORD-UPON-AVON.

BEHOLD, this silent grave doth here embrace  
A virtuous wife, with Rachael's comely face,  
Sarah's obedience, Lydia's open heart,  
Martha's kind care, and Mary's better part.

ON MISS T—.

WHILE worth and genius claim the feeling tear,  
Soft pity shall distil her dew-drops here ;  
Nature herself shall mourn thy early doom,  
And shed her richness on thine hallowed tomb.  
Oh happy, envied shade, who thus can prove  
A brother's fondness and a sister's love :  
They saw thee droop, yet still their hopes can fly  
To meet thee spotless in a kindred sky.  
So when the primrose spreads its blossoms gay,  
In silken foliage, to the beam of day,  
Some fatal blast, wild rushing from the north,  
Pours, with the snow-storm, desolation forth :  
The flower shrinks sudden to its mossy cell,  
Droops on the bosom of the chilling dell,  
Then falls, to rise when back the seasons wing,  
With unchanged sweetness, in another spring.

MR. HUGHES.

SIR WALTER SCOTT begins one of his letters with the couplet—

“ Weep not for me, my dearest dear ;  
I am not dead, but sleepeth here.”

At this, most readers laughed as a composition of his own,



intended to ridicule country epitaphs; but at Wraxhall Churchyard, Wilts, the ancient seat of the Long family, the following will be found at this time:—

“ Weep not for me, my husband dear ;  
I am not dead, but sleepeth here.” [Editor.]

THE following, from the Church of Monkton Farley, Wilts, is also copied *literatim* :—

Of worldly cares I had my shear  
When I was living as you are ;  
But God from it hath set me free,  
In a good old age hath taken me.  
Remember, all are born to dye,  
then think upon eternity :  
for as we are, so must you be,  
prepare for death and follow we.

Where, to say nothing of the entire doggerel, the small letters commencing the three last lines remind us of the misery of a printer who has exhausted his stock of capital types.

[Editor.]

ON A CELEBRATED EDITOR.

Cy gît le célèbre Docteur Mallet  
Qui compiloit, compiloit, compiloit ! VOLTAIRE.

ON HIMSELF.

LES grands chargent leur sepulture  
De cent eloges superflus ;  
Ma naissance fût fort obscure,  
Et ma mort encore plus. COMBERVILLE.

IN viewing the inscriptions of a churchyard, we are less offended by their bad grammar and worse poetry, than shocked by their defective and unsound morality. We need seek no better criterion of the faith and practice of the majority, than is supplied by their tombstones. MISCELLANEOUS.

## THE CANONICAL EPISTLES THE KEY AND COMMENTARY OF SCRIPTURE.

FAREWELL, Pembroke Hall, of late mine own college, my care, and my charge! Thou wast ever named, since I knew thee (which is now thirty years ago), to be studious, well-learned, and a great setter forth of Christ's Gospel, and of God's true word. So I found thee; and, blessed be God! so I left thee indeed. Wo is me for thee, mine own dear college, if ever thou suffer thyself, by any means, to be brought from that trade. In thy orchard (the walls, butts, and trees, if they could speak, would bear me witness) I learned without book almost all Paul's Epistles; yea, and I ween all the Canonical Epistles, save only the Apocalypse: of which study, although a great part did depart from me, yet the sweet smell thereof, I trust, I shall carry with me into heaven; for the profit thereof I think I have felt in all my lifetime everafter: and I ween of late (whether they abide there or no I cannot tell) there were who did the like. The Lord grant that this zeal and love towards *that part of God's word which is a key and true commentary to all Holy Scripture*, may ever abide in that college so long as the world shall endure.

BISHOP RIDLEY'S *Last Farewell*. [Written a short time before his Martyrdom.]—Fox.

## EPOCH.

THE following etymology of this word may illustrate that of Dr. Johnson:—

D'un mot grec, qui signifie 's'arrêter;' parce qu'on s'arrête là, pour considerer, comme d'un lieu de repos, tout ce qui est arrivé devant ou après, et éviter, par ce moyen, les anachronismes, c'est à dire cette sorte d'erreur qui fait confondre les temps.

BOSSUET—*L'Histoire Universelle*.

## POLITICAL EQUALITY.

DOES it follow that there ought to be no distinction in society, with respect to rank or riches, because there are

none in a state of nature; though Nature herself has made a great difference amongst the individuals of our species, as to health, strength, judgment, genius, as to all those powers, which, either in a state of nature or society, necessarily became the causes and occasions of the superiority of one man over another? Does it follow that rich men ought to be plundered, and men of rank degraded, because a few may be found in every State who have abused their pre-eminence, or misapplied their wealth? In a word, does it follow that there ought to be no religion, no government, no subordination amongst men, because religion may degenerate into superstition, government into tyranny, and subordination into slavery? As reasonably might it be argued, that there ought to be no wine, because some men may become drunkards; no meat, because some men may become gluttons; no air, no fire, no water, because these natural sources of general felicity may accidentally become instruments of partial calamity.

WATSON, Bishop of Llandaff's, *Address to the People*, p. 37.

As to equality, if by it be meant an equality of property or condition, there is no such thing in France; nor was there ever such a thing in any country since the world began. The Scripture speaks of Pharaoh and his princes in the time of Abraham, when he was forced by a famine to go down to Egypt, about 430 years after the flood. Abraham himself had, at that period, men-servants and maid-servants, and was very rich in cattle, in silver, and in gold. He and Lot had herdmen and servants of various kinds; and they everywhere met with kings who had subjects and soldiers. The inequality of property and condition, which some silly or bad people are so fond of declaiming against, existed in the very infancy of the world, and must, from the nature of things, exist to the end of it.



Suppose a ship to be wrecked on an uninhabited island, and that all the officers perished, but that the common men and their wives were saved. Here, if anywhere, we may meet with liberty and equality, and the rights of man. What, think you, would be the consequence? A state of equality, and, with it, of anarchy, might perhaps subsist for a day; but wisdom, courage, industry, economy, would presently introduce a superiority of some over others; and in order that each man might preserve for himself the cabin he had built, the ground he had tilled, or the fish he had taken, all would agree in the propriety of appointing some one amongst the number, or more than one, to direct, govern, and protect the whole by the common strength. Thus the restriction of liberty, and the destruction of equality, and all the circumstances which superficial reasoners represent as grievances in society, and subversive of the rights of man, would, of necessity, be introduced. No one would be at liberty to invade his neighbour's property. Some would, by skill and activity, become rich, and they would be allowed to bequeath, at their death, their wealth to their children; others would, by idleness and debauchery, remain poor; and having nothing to leave to their children, those, when grown up, would be under the necessity of maintaining themselves by working for their neighbours, till, by prudence and thrift, they acquired enough to purchase property of their own on which they might employ their labour. It is a general law which God has established throughout the world, that riches and respect should attend prudence and diligence: and as all men are not equal in the faculties of either body or mind, by which riches or respect are acquired, a necessity of superiority and subordination springs from the very nature which God has given.

WATSON—*Bishop of Llandaff's Charge, 1798.*



## JESUIT'S DOCTRINE OF EQUIVOCATION.

'FAITH! here's an equivocator, that could swear in both the scales against either scale; who committed treason enough for God's sake, yet could not equivocate to heaven.

SHAKSPEARE—*Macbeth*, Act 2. Scene 3.

The allusion of Shakspeare is evidently to Garnet, the Principal of the Jesuits, and the chief conspirator in the Powder Plot of 1605.

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## A TABLE OF ERRATA.

POUR moi, parmi les fautes innombrables  
 Je n'en connois que deux considerables,  
 Et dont je fais ma declaration—  
 C'est *l'entreprise, et l'execution* :  
 À mon avis, fautes irreparables  
 Dans ce volume !

The Errata of Benserade to his *Rondeaux*, who actually gives no other to his book.

“AMONG th' errata I'd confess  
 Before my book is put to press,  
 Two all the rest excel—  
 The error of my first design,  
 And next (a fault as wholly mine)  
 Its working out as well.”

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## ERRATUM.

GEORGE FAULKNER once printed in his Dublin Journal—  
 “Erratum: In our last, for “*His Grace the Duchess of Dorset*,” read, “*Her Grace the Duke of Dorset*.”

CUMBERLAND'S *Memoirs of Himself*, p. 487.

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ERROR RENDERED PALATABLE BY THE ADMIXTURE OF TRUTH.

————— THAT hath been thy craft,  
By mixing somewhat true, to vent more lies.

MILTON—*Paradise Regained*, Book I.

This is the simple principle upon which Popery has constructed her delusions, and entraps her victims. Naked falsehood is too revolting to obtain any admirers.

MISCELLANEOUS.

SATAN, the father of lies, can declare the most important truths when it will serve his purpose; and if he were permitted, he could do more mischief by ingeniously connecting the doctrines of the Gospel with pernicious errors and immoral practice, than by every species of superstition, persecution, and infidelity. Much he actually effects in this way, by means of Antinomian, enthusiastical, and scandalous preachers; who, being confounded with the real servants of Christ, bring them also into contempt and abhorrence in the estimation of superficial observers. We must therefore strenuously disclaim such coalitions.

REV. T. SCOTT—*Commentary on Acts* xvi. 16—18.

—————  
ACKNOWLEDGMENT OF ERROR.

PERFECTION is not the attribute of man: therefore he is not degraded by the acknowledgment of an imperfection.

*Spectator*, No. 382.

—————  
ERROR REQUIRES TO BE COMBATED WHEN PUBLISHED.

CES sottises doivent être réfuteés, puisqu'elles ont été imprimées. VOLTAIRE—*Siècle de Louis XIV.* Introduction.

## ERROR OF EXTREMES.

IF you discover an error to an injudicious man, he reeleth into the contrary error, and it is hard to stop him in the middle verity.

BAXTER—*Five Dissertations of Church Government.*

DUM vitant stulti vitia, in contraria currunt. HOR. *Sat.* l. 2.

## FUNDAMENTAL ERROR.

PLURES errores, iidem que capitales.

St. AUGUSTINE—*Of the Writings of Pythagoras.*

## ERROR INSEPARABLE FROM INQUIRIES AFTER TRUTH.

“SI non errasset fecerat ille minus,” was the quotation with which Dr. Johnson excused the errors of such men as Warburton and Sir Thomas Browne.

MISS HAWKINS—*Memoirs*, Vol. I. p. 108.

## OLD ERROR NEWLY REVIVED.

THE title of one of Prynne’s works, which appeared in 1658, is as follows:—

“Plea for the Lords and House of Peers. A full seasonable vindication of the just, ancient, and hereditary right of the Lords, Peers, and Barons of the realm to sit, vote, and judge in all the Parliaments of England.

We now find, at the distance of two centuries, precisely the same attempt to annihilate the House of Lords, as an integral part of the British Constitution, as was denounced by Prynne so long since.

MISCELLANEOUS.

## PERSISTING IN ERROR.

————— To persist

In doing wrong, extenuates not wrong,  
But makes it much more heavy.

SHAKSPEARE—*Troilus and Cressida*, Act 2. Scene 2,

## ERROR SURE OF SUPPORT.

THERE is no opinion so monstrous and absurd, that, having once had a mother, will die for want of a nurse.

BURKITT—*Commentary on Mark xii.*

THE world is naturally averse  
To all the truth it sees and hears ;  
But swallows nonsense and a lie  
With greediness and gluttony.

HUDIBRAS.

## ERRORS EXCEPTED.

IN the Parish Register of Flowton in Suffolk, the attestation of the parochial account, signed by the magistrates, always runs, "Allowed, till just cause be shewn to the contrary."

MISCELLANEOUS.

## A NARROW ESCAPE.

THE passage "In the midst of life we are in death," has been often quoted as Scripture. A dissenting friend informed the writer that a non-conformist divine was once about to preach upon the words, and, in order to it, endeavoured to find them in the Bible; but not succeeding, he was told, by an Episcopalian friend, that they were in the Liturgy of the Church of England.

MISCELLANEOUS.

WHEN "all the Talents" came into power, they displaced every one they could, even Lord Sandwich, the master of the Buckhounds. George III. met his Lordship in his ride soon after; "How do, how do?" said his Majesty. "So they have turned you off? It was not my fault, upon my honour; for I assure you it was quite as much as I could do to keep my own place."

MISCELLANEOUS.



## ESQUIRE.

A GENTLEMAN born, who writes himself Armiger; on any bill, warrant, quittance, or obligation, Armiger.

SHAKSPEARE—*Merry Wives of Windsor*, Act 1. Scene 1.

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## ETERNITY.

A GULPH whose large extent no bounds engage,  
 A still beginning, never-ending age;  
 Which, when ten thousand thousand years are run,  
 Is still the same, and still to be begun.                    CONGREVE.

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## THE CONNECTION OF TIME WITH ETERNITY.

THE Rev. John Newton said of a certain clergyman, that he had never heard him preach but once; on which occasion he had observed, "If you wish to know what a sinner is, he is a young devil; and if you wish to know what a devil is, he is an old sinner."

MISCELLANEOUS.

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## ETYMOLOGY.

It may not appear obvious at first sight, but there are few better exercises of the human intellect than etymology. The researches connected with it are full of interest; and indeed an obtuse state of the faculties would preclude the indulgence of such pursuits. To take only a single example:—the Greek word *Μοῦσα*, "a Muse," would hardly seem to promise much interest from its development; but the Abbé Pluche observes, that the nine emblematic figures of the Muses in the Greek Mythology, who were the tutelar goddesses of all polite and useful arts, were adopted by that curious people from Egypt, whose fabulous deities they were, as denoting the *nine* months during which that country was exempt from the inundation of the Nile, each figure having some instrument

or symbol peculiar to the business of the month, as, a pair of compasses, a flute, a cask, a trumpet, &c., all which images were designed to point out to the people what they were to do, and to ascertain their use. They were called Muses, (*Μοῦσαι*), *i. e.* "drawn out," or delivered from the waters of the inundation, from the Hebrew word to *draw out*; which word was equally applied to *Moses*, who received his name from it (Exod. ii. 10.), as drawn out of the waters. MISCELLANEOUS.

PORSON was much annoyed by a Dr. Jeremiah King, who was in the habit of finding a derivation for most words which arose in conversation: upon which, he once said to him, "Dr. King, I have discovered that your name is derived from a young cucumber; thus, Jeremiah King—Jeremy King—Jer-King—Ger-Kin—a young cucumber." MISCELLANEOUS.

COUNT RICHA mentions a deity called Pennus, worshipped on the great St. Bernard, the remains of whose temple are yet to be seen: and Spence adds, that Pen signified "high" or "chief;" whence the Alpes Penninæ, and the Apennines in Italy; and with us, the *Pen-ap-Pen*, near High Wycombe; the ancient *Pennocrusium*, or Penkrige, in Staffordshire; *Pendennis* in Cornwall; *Penmanmawr*, and many similar, in North Wales. SPENCE'S *Anecdotes*, p. 221.

DR. VINCENT, the late Head Master of Westminster School, related to Mr. Clark, the late City Chamberlain, that, in early life, being on the coast during a vacation, with one or two learned friends, they determined to go over to Calais for a day or two. It so happened that not one of them knew a single word of French; and on the introduction of the bill of fare they were greatly embarrassed how to order the

dinner. After much consideration, the Doctor having observed the article *des œufs*, submitted to his friends the strong probability that the word *œufs* must be derived from *ovis*, "a sheep," and consequently that it must be *mutton*. Being all equally satisfied that the word could come from no other source, they ventured to order a dish; and of course their disappointment, as hungry men, will be readily conceived.

MISCELLANEOUS.

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 ETYMOLOGY EXEMPLIFIED.

SIMPLEX, sine plicâ—complex, cum plicâ—duplex, duæ plicæ.

MISCELLANEOUS.

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 THE ETYMOLOGY OF TWO VULGAR PHRASES.

THE vulgar phrase of "It's all my eye Betty Martin," has its origin in a Popish hymn or invocation to Saint Martin, beginning

" *Mihi beate Martine*  
*Propitius sis.*"

At the time of the Reformation, the common people made a cant phrase of this well-known hymn; and, when they intended to designate any thing as useless, represented it as worth no more than the intercession of St. Martin, by the play upon, or corruption of, the above Latin words.

The provincial vulgarism of "To please the pigs," is equally a corruption of "To please the *pix*"—or the collecting box formerly carried, with the Host, in the popish processions [*placare* meaning "to propitiate"].

MISCELLANEOUS.

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 FAR-FETCHED ETYMOLOGY.

MENAGE, after having derived the word *haquenée* from *equus*, very candidly records, in his second edition, the facetious epigram of Cailly:—

Haquenée vient d'équus sans doute,  
 Mais il faut avouer aussi,  
 Qu'en venant de la jusqu'ici,  
 Il a bien changé sur la route.

MENAGE, Vol. II. Paris, 1750.

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THE ETYMOLOGY OF THE WORDS "WHERE" AND "THERE."

THE etymology of "*where*" and "*there*" is evidently "*whither*" and "*thither*," both which words are spelt "*whether*" and "*thether*" in the State Papers relating to the Powder Plot, temp. James I. (1605), and are invariably used in the sense of our present "*where*" and "*there*."

MISCELLANEOUS.

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EVANGELICAL MEN AND DOCTRINES.

THE quarrel that the world has with evangelical men and doctrines they would have with a host of angels in the human form: for it is the quarrel of owls with sunshine—of ignorance with divine illumination.

COWPER—*Letters*, p. 121 of HAYLEY'S *Life*.

---

EVENNESS OF TEMPER.

HE wanted that evenness of disposition which bears disappointment with phlegm, and joy with indifference: he was ever much elated or depressed; and his whole life was spent in agony or rapture.

GOLDSMITH'S *Life of Parnell*.

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PRESUMPTIVE AND CIRCUMSTANTIAL EVIDENCE.

THE Gentleman's Magazine of 1763 contains the report of the case of Lady Mazel, and her valet Le Brun, who was executed for her murder, although perfectly innocent. This is



the strongest and most interesting case on record against that class of evidence: and yet it has been as truly observed, that, although the guilty do not choose witnesses of their crimes, yet God, by his righteous providence, constantly asserts his power to detect the best concealed delinquencies, even in the present life.

MISCELLANEOUS.

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MODE OF OBTAINING EVIDENCE.

WHEN Latimer heard the pen behind the curtain, he answered very warily.

DR. JACOMB'S *Funeral Sermon for Mr. Vines*, anno 1656.

N.B. The above notice of a fact in the life of Latimer, which was apparently familiar to the hearers of this Sermon, is perhaps not otherwise to be found on record; and serves to illustrate a use, or rather abuse, of the ancient tapestry of dwelling-rooms.

[*Editor.*]

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EVILS OF OUR OWN CHOICE.

A SLAVERY beyond enduring,

But that 'tis of their own procuring.

HUDIBRAS, Part III. Canto 1.

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COMPARATIVE EVIL.

BEING called upon to settle the comparative demerit of two characters or things, neither of which are good for any thing, is like being asked to decide which is the worst, a rotten egg or a bad oyster.

MISCELLANEOUS.

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EXTERNAL AND INTERNAL EVIL.

THE gloss of Mr. Dod on the passage, "They shall never perish, neither shall any man pluck them out of my hand,"

is, "Sheep are endangered either from *within*, as by the rot or other diseases to which they are subject, or from *without*, as by dogs or beasts of prey." DOD—*Sayings.*

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## LITTLE EVILS FORMIDABLE.

NIHIL tam firmum est, cui periculum non sit, etiam ab invalido. QUINT. CURT. Lib. VII. c. 8.

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## EVIL SPEAKING EVEN IN A GOOD CAUSE.

WATCH against all bitter and passionate speeches against malignant opposers of truth. For meekness of spirit and behaviour is more according to the religion of Christ than wrathful zeal. ADAM—*Private Thoughts.*

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## KING'S ORIGIN OF EVIL.

SOMETIMES a man is called a learned man who, after a course of several years' hard study, can tell you, within a trifle, how many degrees of the non-entity of nothing must be annihilated before it comes to be something. (See King's *Origin of Evil*, c. 3.) That such kind of learning as that book is filled with, and the present age is much given to admire, has done no service to the cause of truth, but, on the contrary, has done infinite disservice, and almost reduced us from the unity of Christian faith to the wrangling of philosophic scepticism, is the opinion of many besides ourselves, and too strongly founded on fatal experience.

BISHOP HORNE—*Apology for the Hutchinsonians.*

The metaphysical system alluded to above was a book in great request at Cambridge between the years 1740 and 1750, and was extolled by some young men who studied it,

as a grand repository of human wisdom. The notes were written by Dr. Edward Law, afterwards Bishop of Carlisle. Having heard a high character of it, I once sat down to read it, with a prejudice in its favour. I afterwards shewed it to Mr. Horne; and when he had considered it, we could not but lament, in secret, what he at length complained of in public—that a work so unfounded, and so unprofitable should have engaged the attention and excited the admiration of scholars intended for the preaching of the Gospel.

*Life of Bishop Horne*, by JONES.

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TOUCHING FOR THE EVIL.

How prone have the sovereigns of the world generally been to disregard those calamities which they might have alleviated, and to attempt the relief of those which are beyond their power to cure.

ROSCOE'S *Leo X.* Vol. I. p. 214.

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EULOGY.

THOU art the ruins of the noblest man  
That ever lived in the tide of times.

SHAKSPEARE—*Julius Cæsar*, Act 3. Scene 1.

HIS life was gentle, and the elements  
So mix'd in him, that Nature might stand up  
And say to all the world, This was a Man!

IBID. Act 5. Scene 5.

---

EULOGY—FINE SPECIMEN OF.

How was he honoured in the midst of the people, in his coming out of the sanctuary! He was as the morning star in the midst of a cloud, and as the moon at the full; as the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds; and as the flower of roses

in the spring of the year; as lilies by the rivers of waters, and as the frankincense-tree in summer; as fire and incense in the censer, and as a vessel of gold set with precious stones; as a fair olive-tree budding forth fruit, and as a cypress which groweth up to the clouds. When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garments of holiness honourable. He himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm trees compassed they him about.

On the High-priest Simon, the son of Onias. Wisdom of Solomon.—Quoted by BURKE in his *Sublime and Beautiful*.

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#### EXAGGERATION.

IF there were not two or three and fifty upon poor old Jack, I am no two-legged creature.

SHAKESPEARE—*Henry IV.* Part I. Act 2. Scene 4.

HYPERBOLES are comely in love. LORD BACON.  
*Quasi dixit*, no where else. [Editor.]

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#### EXAMPLE ABOVE PRECEPT.

MAGIS intuebantur quid fecerat Jupiter quàm quid docuit Plato. ST. AUGUSTINE.

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#### EXAMPLES.

EXAMPLES I could cite you more,  
 But be contented with these four:  
 For when one's proofs are aptly chosen,  
 Four are as valid as four dozen. PRIOR.



## BAD EXAMPLE.

DECIPIT exemplar vitiis imitabile.

HOR. *Epist.* Book I. 19.

## THE INFLUENCE OF EXAMPLE IN THE GREAT.

ITA nati estis ut bona malaque vestra ad rempublicam  
pertineant.

TACITUS—*Annal.* Lib. IV.

## EXCHANGE NO ROBBERY.

AFTER Peter the Great, the Emperor of Russia, had visited the Hospital of Greenwich, he dined with King William III. at St. James's Palace. Upon that prince asking him how he liked Greenwich Hospital, "Extremely well, Sir," replied the Emperor; "and if I were permitted to advise your Majesty, I should recommend to you to remove your court there, and convert your palace into an hospital."

SEWARD'S *Anecdotes*, Vol. III. p. 182.

## THE GREAT EXEMPLAR.

IN Christ we see the most perfect exhibition of every grace to which we, as his followers, are called. Let there be but in us that poverty of spirit—that disposition to bear with provocations, and to forgive injuries—that obedience to God, and acquiescence in his will—that perseverance in doing good—that love which overcomes all difficulties—that meekness, humility, patience, compassion, and gentleness, which were found in Christ,—and if any man should be so ignorant and debased as to imagine that this is not TRUE DIGNITY OF CHARACTER, let it be remembered that this was *the mind which was also in Christ Jesus*.

CECIL'S *Remains*, p. 371.

## EXCOMMUNICATION.

To cut a man off from the communion of the Church for a trifling cause, is to do as the man in the fable, that, espying a fly on his neighbour's forehead, went to put it off with a hatchet, and struck out his brains.

HOOKEK'S *Ecclesiastical Polity*. [Quoted by Calamy, in *his Life and Times*, with commendation, Vol. I. p. 248.]

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## HOW TO BE YOUR OWN EXECUTOR.

TUTOR *via est ut bonum quod quisquis post mortem sperat agi per alios, agat dum vivit, ipse per se.*

Archbishop Whitgift's reason for founding Croydon Hospital in his life-time. Stow's *Chronicle*.

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## EXERCISE.

It promotes a mutual action of both solids and fluids: it increases animal heat, by the same law of nature that the electric globe, in whirling round, collects fire: it invigorates the heart; occasions an equal distribution of the blood, and other circulating fluids, through the whole vascular system, consequently promotes every secretion: it tends to augment the tone and vigour of the muscular fibres, whereby the nervous energy becomes greater; and increases the action of the stomach with respect to appetite and digestion: most powerfully obviates a plethoric state, or too great a fulness of the vessels; as well as assists a vegetable diet in removing it when present: it likewise renders the body less liable to malignant influence, or to the attacks of putrid diseases.

SQUIRRELL—*On Indigestion*, p. 62.

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EXERCITIUM naturæ dormientis stimulatïo, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum.

GORDONIUS *de Conserv. Vit. Hom. Lib. I. c. 7.*

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EXERCISE AND DIET.

GUY PATIN recommends to a patient to have no doctor but a horse, and no apothecary but an ass.

LORD CHESTERFIELD.

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EXCESSIVE EXERCISE.

EXERCISE, if it be much, is no friend to the prolongation of life; which is the cause why women live longer than men, because they stir less. LORD BACON—*Works*, Vol. I. p. 354.

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THE EVIL OF EXCITING EXPECTATIONS WHICH MAY NEVER BE REALIZED.

Il ne faut jamais dire aux gens,  
 Ecoutez un bon mot, oyez une merveille.  
 Savez vous si les écoutants  
 En feront une estime à la vôtre pareille? LA FONTAINE.

---

EXPECTATION WEARISOME.

————— But, oh! methinks, how slow  
 This old moon wanes: she lingers my desires  
 Like to a step-dame or a dowager  
 Long withering out a young man's revenue.  
 SHAKSPEARE—*Midsummer Night's Dream*, Act 1. Scene 1.

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EXPEDIENCY; AND HEREIN OF THE CONCESSION OF THE  
 ROMAN-CATHOLIC CLAIMS.

COMMODITY, the bias of the world;  
 The world, who of itself is poised well,

Made to run even upon even ground,  
Till this advantage—this vile drawing bias—  
This sway of motion—this commodity—

\* \* \* \* \*

Hath drawn him from his own determin'd aid,  
From a resolv'd and honourable war,  
To a most base and vile-concluded peace.

SHAKSPEARE—*King John*, Act 2. Scene 2.

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THE DANGEROUS DOCTRINE OF EXPEDIENCY.

NEVER did base and rotten policy  
Colour her working with such deadly wounds.

SHAKSPEARE—*King Henry IV*. Part I. Act 1. Scene 3.

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EXPEDIENCY IS ANOTHER WORD FOR NECESSITY.

————— So spake the fiend,

And, with *necessity*—the tyrant's plea—

Excus'd his dev'lish deed. MILTON's *Paradise Lost*.

In the above two English words will be found the plain English of two other words—"Catholic Emancipation."

MISCELLANEOUS.

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EXPERIENCE.

THOUGH discernment teaches us the folly of others, experience singly can teach us our own. *Cecilia*, Vol. II. p. 53.

EXPERIENCE makes us able pilots in the waves of fortune.

*True Estimate of Human Life*, by DR. YOUNG.

EXPERIENCE is rarely of any use collaterally. It does not become efficient till it has been bought personally. It must be paid for, to be well remembered.

MISS BURNEY's *Memoirs of Dr. Burney*, Vol. III. p. 135.



No preacher is listened to but Time; which gives us the same train and turn of thought, that elder people have tried in vain to put into our heads.

SWIFT'S *Thoughts on Various Subjects*.

A GOAT one day, leaving her kid in charge of her dwelling, earnestly desired her, that if a knocking should be heard at the door, she would look out of the window before she attempted to open the door. The kid promised implicit attention to her mother's command. Some hours after, a knocking was heard; upon which the kid, instead of observing her promise, immediately opened the door. It was the wolf who had knocked; and the kid was immediately devoured by him.

[MORAL.]

YOUNG people think old people to be fools; but old people know young people to be so. ÆSOP.

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EXPERIENCE THE BEST TEACHER.

————— To wilful men

The injuries that they themselves procure  
Must be their schoolmasters.

SHAKSPEARE—*King Lear*, Act 2. Scene 4.

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CHRISTIAN EXPERIENCE.

ONE sensible, experimental proof of Christ's power and presence in time of conflict, of danger, or temptation, will hardly ever be forgotten, and binds the soul to Him in trust and affiance more than a thousand arguments.

ADAM'S *Private Thoughts*, p. 123.

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CHRISTIAN EXPERIENCE BETTER THAN CHRISTIAN KNOWLEDGE.

MALO sentire compunctionem, quàm scire ejus definitionem. ST. AUGUSTINE.

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EXPERIENCE REJECTED.

EXPERIENCE too frequently (like the stern-lights of a vessel) throws a light only on the path we have passed.

COLERIDGE. [Friend.]

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EXPERIENCE A SAFEGUARD; OR "OLD BIRDS NOT CAUGHT WITH CHAFF."

QUÆRE peregrinum. HOR. *Epist.* Book I. 17.

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MUTUAL EXPLANATION.

THE advantages of mutual explanation are remarkably exemplified in the twenty-second chapter of Joshua.

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A ROUGH EXTERIOR CONCEALING GREAT TALENTS.

GREAT abilities and fine accomplishments are often concealed under the most unpromising appearance; as travellers have observed, that the mountains which contain within them mines of gold, silver, and precious stones, are generally barren.

BISHOP HORNE'S *Essays and Thoughts*.

————— At ingenium ingens

Inculto latet hoc sub corpore. ———

HOR. *Sat.* Book I. 3.

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EXTREME MEASURES—WHEN NECESSARY, AND WHY.

CUNTA priùs tentanda, sed immedicabile vulnus  
Ense recidendum est, ne pars sincera trahatur.

OVID. *Met.* Book I. 190.

## A DULL EYE.

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 AN EYE

Base and unlustrous as the smoky light  
That 's fed with stinking tallow.

SHAKSPEARE—*Cymbeline*, Act 1. Scene 7.

---

## A FINE EYE.

WHAT an eye she hath! Methinks it sounds a parley of  
provocation.

SHAKSPEARE—*Othello*, Act 2. Scene 3.

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## THE EYE AFFORDS A READIER WAY TO THE MIND THAN THE EAR.

SEGNIVS irritant animos demissa per aurem,  
Quàm quæ sunt oculis subjecta fidelibus.

HOR. *Ars. Poetica*.

This passage accounts for the power of caricatures.

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## THE POWER OF THE EYE.

A BEAUTIFUL eye makes silence eloquent; a kind eye makes  
contradiction an assent; an enraged eye makes beauty de-  
formed.

*Spectator*, No. 252.

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## F.

## THE FABLE APPLIED.

—*QUID rides? mutato nomine, de te  
Fabula narratur.* *HOR. Sat. Book I. 1.*

## FEAR OPPOSED TO THE CURE OF DISEASE: AN EASTERN FABLE.

A PILGRIM met the Plague going into Smyrna. "What are you going for?" said he. "To kill 3000 people," answered the Plague. Some time after, they met again. "But you killed 30,000," said the Pilgrim. "No," answered the Plague; "I killed but 3000: it was Fear that killed the rest!"

MISCELLANEOUS.

LA FONTAINE'S Fable of the Town and Country Mouse perhaps affords the best specimen of his peculiar powers.

## LE RAT DE VILLE ET LE RAT DES CHAMPS.

AUTREFOIS le rat de ville  
Invita le rat des champs  
D'une façon fort civile,  
A des reliefs d'ortolans.

Sur un tapis de Turquie  
Le couvert se trouva mis:  
Je laisse a penser la vie,  
Que firent ces deux amis.

Le régal fut fort honnête;  
Rien ne manquoit au festin:  
Mais quelqu'un troubla la fête  
Pendant qu'ils étoient en train.



À la porte de la salle,  
 Ils entendirent du bruit :  
 Le rat de ville détale ;  
 Son camarade le suit.

Le bruit cesse, on se retire,  
 Rats en campagne aussitôt ;  
 Et le citadin de dire,  
 “Achevons tout notre rôl.”

“C'est assez,” dit le rustique ;  
 “Demain vous viendrez chez moi :  
 Ce n'est pas que je me pique,  
 De tous vos festins de roi :

“Mais rien ne vient m'interrompre ;  
 Je mange tout-à-loisir :  
 Adieu, donc, fi du plaisir,  
 Que la crainte peut corrompre !”

“THE TOWN MOUSE AND THE COUNTRY MOUSE.

“ONCE on a time a city mouse  
 Invited to a splendid feast  
 A country mouse, his humbler friend,  
 Who willingly became his guest.

“A Turkey carpet, duly spread,  
 Was cover'd with the choicest fare :  
 I need not say, for you may guess,  
 What mutual joys were witness'd there.

“No banquet could be better serv'd ;  
 Nothing was wanting to the treat :  
 But, sad to say, disturbance came,  
 The instant they began to eat.

“ At the hall door a noise was heard,  
 Of fearful import to our crew :  
 Off scours the polish'd citizen ;  
 His rustic comrade follows too.

“ The noise declining, they resume  
 The field they had so lately fled ;  
 And the town mouse began to say,  
 ‘ Come, friend, we have not fully fed.’

“ ‘ I thank you,’ said his homely guest ;  
 ‘ I’ve had enough of civic cheer :  
 To-morrow you ’re to visit me ;  
 And though no regal state be there,

“ ‘ Yet nothing troubles my repose ;  
 I eat in quiet, and at ease :  
 Away, then, with the fear of change,  
 And give me liberty and peace.’ ”

MISCELLANEOUS.

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THE FACE AN INDEX OF THE FEELINGS.

I THINK there ’s ne’er a man in Christendom  
 Can lesser hide his love or hate than he ;  
 For by his face straight shall you know his heart.

SHAKSPEARE—*Richard III.* Act 3. Scene 4.

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FACE PAINTING.

To deck the female cheek He only knows,  
 Who paints less fair the lily and the rose.

YOUNG’S *Satires.*

---

FACTION.

FACTION seldom leaves a man honest, however it may find  
 him. JOHNSON’S *Lives.* [Milton.]

## FACTS BETTER THAN REASONING.

Più vale un' oncia da fatto che mille di ragione.

BOCCALINI.

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## FACTS STUBBORN THINGS.

THERE is no destroying the relation of identity between twice two and four.

SULLIVAN'S *View of Nature*.

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## TO FADE.

JOHNSON is mistaken in deriving this verb from the French substantive *fade*, "insipid," "languid." It is from the Latin *vado*, "to depart;" as the old orthography further shews: "If thou withdraw thy hand, they fall, *vade* away, and perish."

Old Translation of the Bible. [Quoted by BISHOP PILKINGTON, in his *Commentary on Haggai*.]

MISCELLANEOUS.

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## FAINT HEART NEVER WON FAIR LADY.

How canst thou tell she will deny thy suit,  
Before thou mak'st a trial of her love?

SHAKSPEARE—*Henry VI. Part I. Act 5. Scene 3.*

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## A DAY AFTER THE FAIR.

COLLINS the poet was much attached to a lady who was born the day before him, and who did not return his passion: upon which he observed that "he came into the world a day after the fair."

SEWARD'S *Anecdotes*, Vol. II. p. 350.

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## FAIRY INVOCATION.

BE kind and courteous to this gentleman ;  
 Hop in his walks, and gambol in his eyes ;  
 Feed him with apricocks and dewberries,  
 With purple grapes, green figs, and mulberries :  
 The honey-bags steal from the humble bees,  
 And, for night tapers, crop their waxen thighs,  
 And light them at the fiery glow-worm's eyes,  
 To have my love to bed, and to arise ;  
 And pluck the wings from painted butterflies,  
 To fan the moon-beams from his sleeping eyes :  
 Nod to him, elves, and do him courtesies.

SHAKSPEARE—*Midsummer Night's Dream*, Act 3. Scene 1.

## FAITH.

MAN originally fell by losing his confidence in God, and can only be raised by the restoration of his confidence: in other words, Unbelief was his ruin, and he now stands by Faith.

REV. WILLIAM JAY.

A VERY little faith will carry a man to heaven, if it be only of the right sort; but it requires a great deal in order to his being useful upon earth.

MISCELLANEOUS.

## FAITH MUST RECEIVE MUCH UPON TRUST.

UPON a young man declaring to Dr. Parr that he would believe nothing which he could not understand, "Then, Sir," said the Doctor, "your creed will be the shortest of any man whom I know."

MISCELLANEOUS.

## CONFESSION OF FAITH.

ON the Sunday which followed the death of Charles II. James II. attended mass in the chapel of St. James. The



Duke of Norfolk, a Protestant nobleman, whose office it was to bear the sword of state, stopped short when he came to the door of the chapel, as declining to proceed. James was obviously disconcerted. "My Lord," he said, "your father would have gone further." "Your Majesty's father," said the Duke, "would not have gone so far."

JESSE—*Memoirs.*

Two Jacobins, who were disputing in a coffee-house about some point advanced by Tom Paine, at length agreed to refer the question to a third party, who was quietly sitting at another table. "Are you an Atheist or a Deist, Sir?" cried one of the disputants to the intended umpire. "Neither one nor the other," replied the man; "I am a *dentist!*"

*Athenæum, Aug. 1842.*

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FAITH—ITS PRESENT CONSOLATIONS.

Now God be prais'd, that, to believing souls,  
Gives light in darkness, comfort in despair.

SHAKSPEARE—*Hen. VI. Part II. Act 2. Scene 1.*

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FAITH EXEMPLIFIED.

CHILDREN are very early capable of impression. I imprinted on my daughter the idea of faith at a very early age. She was playing one day with a few beads which seemed to delight her wonderfully: her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there." "Yes, papa." "Well, now, throw them behind the fire." The tears started into her eyes: she looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you." She looked at me a few

moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well," said I, "there let them lie: you shall hear about them another time; but say no more about them now." Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure, and set it before her. She burst into tears with ecstasy. "These, my child," said I, "are yours, because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. I did all this to teach you the meaning of faith. You threw your beads away when I bid you, because you had faith in me that I never advised you but for your good. Put the same confidence in God: believe every thing that he says in His Word. Whether you understand it or not, have faith in Him that he means your good."

CECIL'S *Remains*, p. 158.

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FAITH, THE INFLUENTIAL PRINCIPLE.

L'ESPRIT n'est point ému de ce qu'il ne croit pas.

BOILEAU.

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FAITH THE ONLY SOURCE OF PEACE.

NOTHING greater can be said of faith, than that it is the only thing that can bid defiance to the accusations of conscience.

ADAM'S *Private Thoughts*.

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FAITH THE RESULT OF A RENEWED WILL.

MEN must love the truth before they thoroughly believe it; and the Gospel has then only a free admission into the assent of the understanding, when it brings a passport from a rightly-disposed will, as being the great faculty of domi-

nion that commands all, that shuts out, and lets in, what objects it pleases, and, in a word, keeps the keys of the whole soul.

DR. SOUTH—*Sermon on John vii. 17.*

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THE SECURITY OF FAITH.

His hand the good man fastens on the skies,  
And bids earth roll, nor feels her idle whirl.

YOUNG.

FAITH RESULTING IN HOLINESS.

EVERY other faith but that which apprehends Christ as a purifier, as well as our atonement and righteousness, is false and hypocritical. He can only be received into the soul when he is desired for his goodness; and when he is there, he will not sit down idle.

ADAM'S *Private Thoughts.*

WE must shew, by St. James's works, that we have St. Paul's faith.

MISCELLANEOUS.

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JUSTIFICATION BY FAITH ONLY.

IF a drowning man be resolved to keep hold of any thing in his hand, this will prevent his taking hold upon the rope thrown out to him. Thus the sinner who would lay hold upon the Saviour, must first let go every other dependence.

MISCELLANEOUS.

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FAITH AND WORKS.

Is it not true, that, under the Gospel, persons who render a sincere, but yet imperfect obedience, shall be saved, and that those who withhold such obedience shall not be saved? It is: but the error lies—and a most essential error it is—in mistaking the place to be assigned to Christian obedience, and the purposes which it is to answer. It is not to take the place which perfect obedience, under the law, (or covenant of works,) was to hold: that is, it is in no way or degree to

answer the purpose of justifying us, or forming our title to eternal life. That purpose is to be answered by the obedience unto death of the Son of God for us, and by that exclusively; and our interest in his merits for our justification is to be attained only by faith in him, simply receiving the benefit which is freely given. Then, again; though the faith through which we are thus justified must be a living faith, which works by love, and produces obedience, yet, considered as achieving our justification, it is not properly said to include obedience. The obedience which it produces by no means goes before our justification, to take any part in procuring us that blessing; but it follows after, to prove us justified; and in this way only is it that the Gospel admits of a sincere, but imperfect obedience; not as a substitute for the perfect obedience required by the law, (for that the merits of Christ are the real and only substitute,) but for quite another purpose—the purpose only of proving the sincerity of our faith and love.

SCOTT—*Church History*, Vol. II. p. 1.

HAPPIER a great deal is that man's case, whose soul, by inward desolation, is humbled, than he whose heart is, through abundance of spiritual delight, lifted up and exalted above measure. Better it is sometimes to go down into the pit with him, who, beholding darkness, and bewailing the loss of inward joy and consolation, crieth from the bottom of the lowest hell, "My God, my God, why hast thou forsaken me?" than continually to walk arm in arm with angels; to sit, as it were, in Abraham's bosom, and to have no thought, but "I thank God I am not as other men are." (Luke xviii. 11.) No; God will have them that shall walk in light to feel, now and then, what it is to sit in the shadow of death. A grieved spirit, therefore, is no argument of a faithless mind. . .



. . . . . No man's condition is so sure as ours. The prayer of Christ is more than sufficient both to strengthen us, be we never so weak, and to overthrow all adversary power, be it never so strong and potent. Christ's prayer must not exclude our labour. Their thoughts are vain who think that their watching can preserve the city which God himself is not willing to keep: and are not theirs as vain who think that God will keep the city for which they themselves are not careful to watch? The husbandman may not, therefore, burn his plough, nor the merchant forsake his trade, because God hath promised, "I will not forsake thee." And do the promises of God concerning our stability, think you, make it a matter indifferent for us to use, or not to use, the means whereby to attend, or not to attend, to reading? to pray, or not to pray, that we fall not into temptations? Surely, if we look to stand in the faith of the Son of God, we must hourly, continually, be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour in saying (John xvii. 11), "Father, keep them in thy name," that we should be careless to keep ourselves. To our own safety, our own sedulity is required; and then, blessed for ever and ever be that mother's child whose faith hath made him the child of God. The earth may shake; the pillars of the world may tremble under us; the countenance of the heaven may be appalled; the sun may lose his light; the moon her beauty; the stars their glory: but concerning the man that trusteth in God, if the fire have proclaimed itself unable as much as to singe a hair of his head; if lions, beasts ravenous by nature and keen with hunger, being set to devour, have, as it were, religiously adored the very flesh of the faithful man; what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this

note, who shall make a separation between me and my God? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? (Rom. viii. 35.) No; "I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," shall ever prevail so far over me. "I know in whom I have believed." I am not ignorant whose precious blood hath been shed for me. I have a shepherd full of kindness, full of care, and full of power. Unto him I commit myself: his own finger hath engraven this sentence in the tables of my heart, "Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not:" therefore the assurance of my hope I will labour to keep as a jewel unto the end; and by labour, through the gracious mediation of his prayer, I shall keep it.

HOOKE—*Sermon on the Certainty and Perpetuity of Faith in the Elect.* Edit. Oxon, 1793.

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FALLEN GREATNESS.

O SUN, thy uprise shall I see no more :  
 Fortune and Anthony part here : even here  
 Do we shake hands.—All come to this !

SHAKSPEARE—*Anthony and Cleopatra*, Act 4. Scene 10.

FAREWELL, a long farewell to all my greatness !  
 This is the state of man. To-day he puts forth  
 The tender leaves of hope ; to-morrow blossoms,  
 And bears his blushing honours thick upon him ;  
 The third day comes a frost—a killing frost ;

And when he thinks, good easy man, full surely  
 His greatness is a ripening, nips his root,  
 And then he falls, as I do I have ventur'd,  
 Like little wanton boys that swim on bladders,  
 This many summers in a sea of glory;  
 But far beyond my depth. My high-blown pride  
 At length broke under me, and now has left me,  
 Weary, and old with service, to the mercy  
 Of a rude stream that must for ever hide me.  
 Vain pomp and glory of this world, I hate ye!  
 I feel my heart new opened. O how wretched  
 Is that poor man that hangs on princes' favours!  
 There is betwixt that smile we would aspire to—  
 That sweet aspect of princes, and their ruin,—  
 More pangs and fears than wars and women have;  
 And when he falls, he falls like Lucifer,  
 Never to hope again.

SHAKSPEARE—*Henry VIII.* Act 3. Scene 2.

THERE was the weight that pull'd me down. O Cromwell!  
 The king has gone beyond me: all my glories  
 In that one woman\* I have lost for ever.  
 No sun shall ever usher forth mine honours,  
 Or gild again the noble troops that waited  
 Upon my smiles. Go, get thee from me, Cromwell:  
 I am a poor, fallen man, unworthy now  
 To be thy lord and master. IBID.

————— WHAT! amazed  
 At my misfortunes? can thy spirit wonder  
 A great man should decline? Nay, an' you weep,  
 I am fallen indeed. IBID.

\* Anne Boleyn.

———— 'Tis a sufferance, panging  
As soul and body's severing.

SHAKSPEARE—*Henry VIII.* Act 2. Scene 3.

O MIGHTY Cæsar! Dost thou lie so low?  
Are all thy conquests, glories, triumphs, spoils,  
Shrunk to this little measure?

SHAKSPEARE—*Julius Cæsar*, Act 3. Scene 1.

————  
A FIRST FALL.

DANS le crime, il n'y a que le premier pas qui coute.

*French Proverb.*

————  
A GREAT FALL.

QUANTO gradus altior, tanto casus gravior.

MISCELLANEOUS.

————  
FALSE EMPHASIS.

AN illustration of false emphasis is supplied by the verse,  
(1 Kings xiii. 27.) "And he spoke to his sons, saying, Saddle  
me the ass. And they saddled *him*." MISCELLANEOUS.

————  
FALSITY.

As universal a practice as lying is, and as easy a one as it  
seems, I do not remember to have heard three good lies in  
all my conversation, even from those who were most cele-  
brated in that faculty.

SWIFT—*Thoughts on Various Subjects.*

————  
FAME, THE DIFFICULTY OF SUPPORTING IT.

EN général, après des succès, on doit s'attendre à trouver le  
public plus difficile, et plus sévère.

MARMONTEL—*Œuvres Posthumes*, Vol. III.



## FAME.

So strong is the passion for fame, that it never seems utterly extinct: for not to look among the men of the sword, whose whole pay it is, and who suffer infinite hazards, toils, and miseries, to enjoy it;—not, I say, to dwell upon them, whose more professed pursuit is glory, we shall find it intrudes also as restlessly upon those of the quill; nay, the very authors who conceal their names are yet vainer than they who publish theirs. They both, indeed, aim at your applause; but the mock disguise of themselves, on the part of the former, is but a more subtle arrogance at once to enjoy your esteem and the reputation of condemning it. Nay, not only such who would recommend themselves by great actions and liberal arts, but even the lowest of mankind, and those who have gone out of the road, not only of honour, but also of common honesty, have still a remaining relish for praise and applause. For you may frequently observe malefactors at an execution, even in that weight of shame and terror, preserve, as it were, a corner of their souls for the reception of pity; and die with the sturdy satisfaction of not appearing to bend at the calamity, or, perhaps, desert their accomplices, by the sacrifice and betraying of whose lives we frequently see they might have saved their own.

SIR R. STEELE'S *Christian Hero*.

THE love of praise, howe'er concealed by art,  
 Reigns more or less, and glows in every heart:  
 The proud, to gain it, toils on toils endure;  
 The modest shun it, but to make it sure:  
 It aids the dancer's heel, the writer's head,  
 And heaps the plain with mountains of the dead.  
 Nor ends with life, but nods in sable plumes,  
 Adorns our hearse, and flatters on our tombs.

YOUNG'S *Satires*.

For what is glory but the blaze of fame,  
 The people's praise, if always praise unmixt?  
 And what the people, but a herd confused—  
 A miscellaneous rabble,—who extol  
 Things vulgar, and, well weighed, scarce worth the praise?  
 They praise and they admire, they know not what,  
 And know not whom, but as one leads the other.  
 And what delights to be by such extoll'd,  
 To live upon their tongues, and be their talk,  
 Of whom to be despised were no small praise—  
 His lot who dares be singularly good.

MILTON—*Paradise Regained*, Book III.

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FAME, ITS GLASSY ESSENCE.

VITREA fama.                      HOR. *Sat.* Book II. 3.

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FALSE FAME.

THE love of celebrity in some persons is so perverse and unnatural, that they had rather be ill spoken of, than not spoken of at all. This woman contends for celebrity by the indecency of her dress; and that, of her conversation. One man strives after notoriety by his intemperance or his extravagance; and another libels or caricatures himself in a newspaper or a print shop.

Allusion to the pun by Col. Hanger on his own name, in his *Life of Himself*, in the frontispiece of which he gibbeted himself in effigy. 1801. "Credite poster!"

MISCELLANEOUS.

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THE LOVE OF FAME.

THE love of fame seems inherent with man: it is necessary to excite emulation, without which, the world would stagnate:

and although an immoderate thirst for praise is a strong indication of a weak man, yet a total insensibility of it is no proof of a wise one.

*Preface to Letters and Essays*, by Rev. J. H. PRINCE.

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POSTHUMOUS FAME.

CAIN was the only person I have read of who sought to divert his discontent by building cities; but the reason was, because then there were none for him to pull down.

DR. SOUTH—*Sermons*, Vol. V. p. 152.

WE often indulge a melancholy pleasure in thinking that we shall be remembered and regretted after our death. How little is to be built on such imaginations we may learn from the example of Queen Elizabeth; who, when she had closed a long and glorious reign with her life, “was, in four days’ time, as much forgotten as if she had never existed, by all the world, and even by her own servants.”—See Carte’s History, Vol. III. p. 708.

BISHOP HORNE’S *Essays and Thoughts*.

OUR chief support in those days of trial was the anticipated delight of recounting those tales in after years to wondering and admiring groups around our domestic hearths in merry England; but many of these after years have already passed, and the folks who people these present years care no more about these dear-bought tales of former ones, than if they were the spinning-wheel stories of some ancient housewife.

CAPTAIN KINCAID’S *Account of the Wellington Campaigns in Spain and Portugal*. London, 1835.

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FAMILIARITY WITH GOD.

THAT God should deal familiarly with man, or, which is the same thing, that he should permit man to deal fami-

liarily with him, seems not very difficult to conceive, or presumptuous to suppose, when some things are taken into consideration. Wo to the sinner that shall dare to take a liberty with him that is not warranted by his word, or to which he himself has not encouraged him. When he assumed man's nature, he revealed himself as the friend of man, as the brother of every soul that loves him. He conversed freely with man while he was on earth, and as freely with him after his resurrection. I doubt not, therefore, that it is possible to enjoy an access to him even now, unincumbered with ceremonious awe, easy, delightful, and without constraint. This, however, can only be the lot of those who make it the business of their lives to please him, and to cultivate communion with him; and then, I presume, there can be no danger of offence, because such a habit of the soul is of his own creation; and near as we come, we come no nearer to him than he is pleased to draw us. If we address him as children, it is because he tells us he is our father; if we unbosom ourselves to him as to a friend, it is because he calls us friends; and if we speak to him in the language of love, it is because he first used it, thereby teaching us that it is the language he delights to hear from his people. But I confess, that, through the weakness, the folly, and the corruption of human nature, this privilege, like all other Christian privileges, is liable to abuse. There is a mixture of evil in every thing we do; indulgence encourages us to encroach; and while we exercise the rights of children, we become childish.

COWPER'S *Letters*—HAYLEY'S *Life*, Vol. III. p. 189.

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THE BURDEN OF A LARGE FAMILY.

It is easy to observe that none are so griping and hard-fisted as the childless; whereas those who, for the mainte-



nance of large families, are inured to frequent disbursements, find such experience of Divine Providence, in the faithful managing of their affairs, as that they lay out with more cheerfulness than they receive; wherein their care must be abated, when God takes it off them to himself. And, if they be not wanting to themselves, their faith gives them ease in casting their burden upon him who hath more power and more right to it, since our children are more his than our own. He that feedeth the young ravens (Ps. cxlvii. 9.), can he fail the best of his creatures?

Worthy Master Greenham \* tells us of a gentlewoman, who, coming into the cottage of a poor neighbour, and seeing it furnished with store of children, said, "Here are the mouths, but where is the meat?" But not long after, she was paid in her own coin; for the poor woman coming to her after the burial of her last and now only child, inverted the question upon her: "Here is the meat, but where are the mouths?"

BISHOP HALL—*Works*, Vol. VIII. p. 177.

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A LARGE FAMILY.

I've often seen that self same hen  
That scratch'd for one could scratch for ten.

GAY.

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FAMILY PARTIALITY.

Where yet was ever found a mother  
Who'd give her booby for another?

GAY.

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\* See the "Works of Richard Greenham," Fifth Edition, 1612, an invaluable folio; and Fuller's account of him, "Church History," Book IX. p. 219. [*Editor.*]

## FARTHING.

DR. JOHNSON properly derives this word from the Saxon word which means the fourth part of a penny; but fails to point out that its former orthography was “fourth-ing,” from whence we get our modern word. MISCELLANEOUS.

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 QUEEN ANNE’S FARTHING.

A STRANGE notion has prevailed concerning Queen Anne’s farthings. The one with *Anna Dei Gratia*, and the reverse *Britannia*, date 1714, is the only one which was ever current, and is valued by Pinkerton, when in fine preservation, at 15s.; with the broad rim, 1l. The rest are only patterns. The one with *Britannia under a portal*, and another with *Peace in a car*, are each very rare—2l. The rarest of all is that which has the reverse of *Bello et Pace*, 1713. It has the field in the centre sunken; the rim indented, to prevent casting in sand; in short, all the improvements so much boasted as being the invention of Boulton in his celebrated coinage of copper. This coin is not mentioned by Pinkerton.

RUDING—*On Coins*.

One of these farthings sold for 9l. 9s. at Mr. Justice Bolland’s sale! [Editor.]

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 FASHION AND DISSIPATION.

WHO are half so much the slaves of the world as the gay and the dissipated? Those who work for time, have at least their hours of rest; those who labour for subsistence, are at liberty when subsistence is procured; but those who toil to please the vain and the idle, undertake a task which can never be finished, however scrupulously all private peace, and all internal comfort, may be sacrificed in reality to the folly of saving appearances.

*Cecilia*, Vol. II. p. 53.

## MAN OF FASHION.

A SMILE eternal on his lip he wears,  
 Which equally the wise and worthless shares.  
 In gay fatigues, this most undaunted chief—  
 Patient of idleness beyond belief—  
 Most charitably lends the town his face  
 For ornament in every public place.  
 As sure as cards, he to th' assembly comes,  
 And is the furniture of drawing rooms.

YOUNG.

———— A LAZY lolling sort—  
 Unseen at church, at senate, or at court—  
 Of ever listless loit'ers, that attend  
 No cause, no trust, no duty, and no friend.      POPE.

## FASHIONABLE HOURS.

MR. PITT, upon being invited by the Duchess of Gordon to dine with her at eight o'clock, replied that he was unable, as he was engaged to sup with the Bishop of Lincoln at nine!

MISCELLANEOUS.

## FASHIONABLE LIFE.

ARE these the breed of wits so wonder'd at?  
 SHAKSPEARE—*Love's labour Lost*, Act 5. Scene 2.

## FASTING.

SPARE fast that oft with gods doth diet.  
 MILTON—*Il Penseroso*.

WHICH certainly, if rightly managed, and without superstition, is a great means for keeping up a seriousness of mind, which is necessary for maintaining the power of religion.

BISHOP BURNET'S *Abridgment of his History*, p. 74.

## FASTING ON COMPULSION.

I COULD not deny the truth of a country foot-boy's reasoning, when compelled to observe a public fast by not dining till close of day: "I am sure," said he, "we should not have thought half so much about eating if we had got our dinners, as we do on common days, at one o'clock."

MISS HAWKINS'S *Memoirs*, Vol. I. p. 78.

## FASTING NOT ALWAYS PRACTICABLE.

THERE is no soul but may pray and be pious; but there are many bodies that cannot fast. It were a sad thing if a man should be forced to make his table-cloth his winding-sheet. The weakness of some tempers performs upon them the same effects that fasting works upon others; and therefore those severities, which, in others, would be only an abridgment of their luxury, would, in them, be an entrenchment upon their being; and not only cut short their pleasure, but their very existence. Our Lord commands no man to throw away his health in order to his salvation . . . . A catarrh or a consumption is no man's duty; but I am sure self-murder is a sin.

DR. SOUTH, Vol. IX. p. 139.

## FASTING—WHEN, ONLY, USEFUL.

SOME neither know or design any other religion in this duty, but only that at such and such a time they forebore flesh, and made their meal of fish, which perhaps they loved better. This they think a notable piece of service to God; and so rise from the table with their conscience as much applauding them as if they had risen from a well-performed prayer. But does God receive any honour at all from this? or does it at all discriminate thee from the epicure in his account, or in the final sentence that he shall pass upon both hereafter? Is there any spiritual design carried on in this



abstinence? Is the ruin of any vice driven at, the working of any corruption undermined and defeated by this means? These are the things which God requires, and which the very nature of the duty suggests; and without which, it is but the carcase of a duty—dead and noisome, detestable before God, and irrational in itself.

DR. SOUTH, Vol. IX. p. 146.

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FASTING, AS OPPOSED TO INDULGENCE.

WHEN the body is filled and feasted, the soul is in no fit posture to hunger and thirst after righteousness. Herod, after his feast, is fit to behead, but not to hear, John the Baptist.

IBID. p. 346.

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FASTING BENEFICIAL TO HEALTH.

TERTIA pars morborum sanatur jejunio.

Quoted by DR. SOUTH, Vol. IX. p. 341.

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FATALISM.

THIS is the excellent foppery of the world; that when we are sick in fortune (often the surfeit of our own behaviour) we make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves, and treachers, by spherical predominance; drunkards, liars, and adulterers, by an enforced obedience of planetary influence; and all that we are evil in, by a divine thrusting on.

SHAKESPEARE—*King Lear*, Act 1. Scene 2.

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THE FATHERS.

WE shall never have done with the Papists if we let go the Scripture-sufficiency.

BAXTER—*Life and Times*, Part III. p. 64.

REVERENCE the writings of holy men; but lodge not thy faith upon them, because but men. They are good pools, but no fountains. Build on Paul himself no longer than he builds on Christ. If Peter renounce his master, renounce Peter. The word of man may convince reason, but the word of God alone can compel conscience.

QUARLES'S *Enchiridion*, Cent. IV. c. 65.

NON respiciendum quid aliquis ante nos fecerit, sed quid Christus qui omnium primus, ante nos fecerit et mandaverit.

[St. CYPRIAN. Quoted by John Philpot the Martyr.]

Fox's *Martyrology*.

INSCRIPTION ON THE ORIGINAL LANTHORN OF GUY FAUX, STILL PRESERVED IN THE BODLEIAN LIBRARY—FORMERLY IN THE ASHMOLEAN MUSEUM—OXFORD.

LATERNA illa ipsa quâ usus est, et cum quâ deprehensus, Guido Faux in cryptâ subterraneâ ubi domo Parliamenti difflandæ operam dabat. Ex d<sup>no</sup> Rob. Heywood nuper Academiae Procuratoris, April 4. 1641.

This gift of the University Proctor was only thirty-six years after the Plot. [Editor.]

FEAR.

————— NOTHING routs us

But the villainy of our fears.

SHAKSPEARE—*Cymbeline*, Act 5. Scene 2.

WHOSE horrid image doth unfix my hair,  
And make my seated heart knock at my ribs,  
Against the use of nature.

SHAKSPEARE—*Macbeth*, Act 1. Scene 3.

## FINE IMAGE OF FEAR.

*Almeria.*

It was a fancy'd noise; for all is hush'd.

*Leonora.*

It bore the accent of a human voice.

*Almeria.*

It was thy fear, or else some transient wind  
Whistling through hollows of this vaulted isle:  
We'll listen.

*Leonora.*

Hark!

*Almeria.*

No; all is hush'd, and still as death. 'Tis dreadful!  
How reverend is the face of this tall pile,  
Whose ancient pillars rear their marble heads,  
To bear aloft its arch'd and pond'rous roof,  
By its own weight made steadfast and immovable,  
Looking tranquillity! It strikes an awe  
And terror on my aching sight. The tombs  
And monumental caves of death look cold,  
And shoot a chillness to my trembling heart.  
Give me thy hand, and let me hear thy voice:  
Nay, quickly speak to me, and let me hear  
Thy voice: my own affrights me with its echoes.

CONGREVE'S *Mourning Bride.*

Dr. Johnson, in his *Life of Congreve*, says of these lines, that they are "the most poetical of any in the English language; and that he who reads them enjoys, for a moment, the powers of a poet; feels what he remembers to have felt before, but feels it with great increase of sensibility; recognises a familiar image, but meets it again amplified and expanded, embellished with beauty, and enlarged with majesty."

## THE FEAR OF GOD.

It is a sad mistaken project (though yet a common one) to cast off the fear of God, in order to be free; for in so doing, men only pass from one fear, which is without torment, to a multitude that are without relief: as Cain, when he had departed from the presence of God, became terrified with the presence of every thing he met: and though all men in Cain's case are not so fearful as Cain was, yet they make the mischief equal by being more stupid than he.

Sermons by DEAN YOUNG, Vol. I. p. 89.

JE crains Dieu, cher Abner; et je n'ai point d'autre crainte.

RACINE.

## FEAR OF THE LIGHT.

————— WE of th' offending side

Must keep aloof from strict arbitrement,  
And stop all sight-holes—every loop from whence  
The eye of reason may pry in upon us.

SHAKESPEARE—*Henry IV.* Part I. Act 4. Scene 1.

## A SALUTARY FEAR.

It is no small mercy, that if you cannot rejoice, you can at least fear. This is not in the hardihood of nature. So we read that Noah was "moved with fear," and that this fear was nothing less than his salvation; but it was all above nature.

The saving fear of God's people is the means of condemning the fearlessness of the ungodly. MISCELLANEOUS.

—————  
A MORAL FEAST, COMPRISING A DISH NOT TO BE FOUND IN MRS.  
GLASSE'S OR MRS. RUNDELL'S COOKERY BOOKS.

The Egyptians, in all their great feasts, had a death's head served in, as one dish, to teach them sobriety and temperance in eating and drinking.

DR. CALAMY'S *Funeral Sermon for the Earl of Warwick.* London, 1658.



## HUMAN FECUNDITY.

A SINGULAR epitaph in the Abbey Church of Conway, North Wales, on a Mr. Hookes, proves the remarkable fecundity of the family:—"Here lieth y<sup>e</sup> body of Nicholas Hookes, of Conway, Gent., who was the forty-first child of his father, William Hookes, Esq., by Alice his wife, and the father of twenty-seven children; who died y<sup>e</sup> 20th day of March, 1637."

GROSE—*Antiquities of England and Wales*, Vol. VII. p. 31.

ON a brass plate in Lenham Church, near Maidstone, is an inscription for Robert Thompson, who died in 1642, æt. 47; which states that "he was grandchild to that truly religious matron, Mary, wife of Robert Honywood, of Charing, Esquire, who had, at her decease, 367 children; 16 of her own body, 114 grandchildren, 228 in the third generation, 9 in the fourth; whose body lies in this church, and whose monument may be seen at Marks Hall in Essex, where she exchanged life for life."

BRITEN'S *Beauties of England* [Lenham].

It was this lady who, once falling into despair, assured her pastor that she should as certainly be lost as the glass which she threw down would be broken, but which was taken up whole.—See *Cripplegate Lectures*. [Editor.]

## VEGETATIVE FECUNDITY.

THE produce of a grain of wheat, sown in a pot, in July 1842, by Archdale Palmer, Esq., of Cheam:—

*August*.—Divided into four plants; and three weeks after again into twelve plants.

*September*.—Again divided into thirty-two plants; which, in

*November* — were divided into forty-eight, and then planted in the open ground.

*July, 1843.*—Thirty-eight plants healthy, ten having failed.

*August.*—Cut down: counted 1972 stems; but the birds had taken one-fourth.

*September.*—Thrashed out. The weight  $2\frac{1}{2}$  lbs., which is supposed to contain 22,000 grains.

See, in the *Philosophical Transactions*, Vol. LXVIII., a communication on the same subject of division and transplantation in the year 1765-6.

Communicated by MR. PALMER.

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DISCRETIONARY FEES.

It is very unpleasant to suspect that you have given too small a sum to those who have shewn you a house, or a collection of paintings. You either dislike them for their cupidity, or hate yourself for your parsimony. MISCELLANEOUS.

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LAWYERS AND PHYSICIANS DO NOT TAKE FEES OF EACH OTHER.

LUPUS non Lupum edit.

MISCELLANEOUS.

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OFFICIAL FEES.

WHEN Addison was in office under the Duke of Wharton in Ireland, he made a law to himself, as Swift has stated, never to remit his regular fees out of civility to his friends. "For," said he, "I may have an hundred friends; and if my fee be two guineas, I shall, by relinquishing my right, lose two hundred guineas, and no friend gain more than two: there is, therefore, no proportion between the good imparted, and the evil suffered."

JOHNSON—*Life of Addison.*

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FELLOW COMMONERS.

DR. COLLINSON, the Provost of Queen's College, Oxford, observed to a young man of family, entering with the rank of a Fellow Commoner, "There are great advantages connected

with being a Fellow Commoner. A young man who is thus privileged has the advantage of paying double for every thing, of wearing a handsome gown and cap, and (what some, perhaps, consider best of all) of having nothing to do. Indeed, gentlemen of this class may do almost any thing but set the college on fire.”

MISCELLANEOUS.

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FELLOWSHIP IN EVIL.

AFTER the play, I went down, and saw the several players, men and women; and curious it was to see how strange they are all one to another after the play is done.

PEPYS'S *Diary*, Vol. II. p. 219.

This remark appears susceptible of a moral application in reference to a future state. [Editor.]

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FEMALE CAPRICE.

RIEN n'est si commun au beau-sexe, que de ne vouloir pas qu'une autre profite de ce qu'on refuse.

*Memoires de Grammont*, p. 48, 4to.

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FEMALE DUTIES IN AGRICULTURAL LIFE.

To suckle fools, and chronicle small beer. POPE.

THE care of poultry and pigs is a great enemy to the countenance.

ADDISON.

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FEMALE FORBEARANCE.

BRING me a constant woman to her husband,  
 One that ne'er dream'd a joy beyond his pleasure;  
 And to that woman, when she has done most,  
 Yet will I add an honour—a great patience.

SHAKSPEARE—*Henry VIII.* Act 3. Scene 1.

WITH such spirits, it seems the wisest and kindest part of friendship and affection, in irritable moments, to avoid dis-

cussing disputable points, and to endeavour, if possible, by diverting attention to other channels, and by the fascination of female converse, to soothe and soften, rather than fan the flames of discontent by ill-timed appeals, and unavailing expostulation, however sensible and right. Peculiar tempers are to be treated, like bodily diseases, by abstinence, by regimen, and diet. To many female readers, recommending condescension and submission, even when they are the party aggrieved, will probably appear a mortifying lesson; but the advantage it will give them in the cool hours of reflection, and the glory of self conquest, will make ample compensation for the sacrifice. A neglect or contempt of this apparently trifling point has, in a thousand instances, hurried youth, beauty, and accomplishment to separation and disgrace; while the plainest and most homely creatures alive, without one attraction corporeal or mental, by attending to this, "which though no science far outweighs them all," have passed through life with ease, satisfaction, and comfort.

*Lounger's Common-place Book*—[Life of D'Aubigny.]

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FEMALE PURITY.

————— CHASTE as the icicle

That's curded by the frost from purest snow.

SHAKSPEARE—*Coriolanus*, Act 5. Scene 3.

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WORLDLY FEMALES.

————— So blithe, so smooth, so gay,  
 Yet empty of all good wherein consists  
 Woman's domestic honour and chief praise:  
 Bred only and completed to the taste  
 Of lustful appetite, to sing, to dance,  
 To dress, and troll the tongue, and roll the eye.

MILTON—*Paradise Lost*.



## À MA FEMME.

AH vous qui allaitez votre enfant,  
Faites moi en même tems heureux,  
En me jettant ces tendres regards  
Qui font le bonheur de nous deux.

Cependant, ce n'est pas assez,  
Il faut encore aller plus loin;  
Donnez nous le lait de la parole  
Afin que nous croissions de tel soin

MISCELLANEOUS.

## TO FET, FOR "FETCH."

DR. JOHNSON observes of this word that it is "not in use." It was in full use in Queen Mary's reign: "I will go *fet* the book, and shew it him by-and-by; and therewithal he went into the Bishop's studie, and *fet* Cyprian." — Fox's *Martyrology*, Vol. III. p. 570. Edit. 1641.

MISCELLANEOUS.

## PUTRID FEVER.

THE Rev. Mr. Cartwright, about the year 1781, discovered, from various experiments, that yeast, given in the quantity of two table-spoonsfull every two or three hours, was an effectual remedy in cases of putrid fever.

Vide some remarkable instances of its efficacy in *Medical Extracts*, p. 77, &c.

N.B. This is referable to the quantity of oxygen it contains.

[Editor.]

## NATIONAL FEUDS IN TIMES OF DANGER.

BE friends, you English fools, be friends! we have French quarrels enough, if you could tell how to reckon.

SHAKSPEARE—*Henry V.* Act 4. Scene 1.

## FIDELITY IN ADVERSITY.

THE fineness of which metal is not found  
 In fortune's love; for then the bold and coward,  
 The wise and fool, the artist and unread,  
 The hard and soft, seem all affin'd and kin;  
 But in the wind and tempest of her frown,  
 Distinction, with a broad and powerful fan,  
 Puffing at all, winnows the light away;  
 And what hath mass, or matter, by itself  
 Lies, rich in virtue, and unmingled.

SHAKSPEARE—*Troilus and Cressida*, Act 1. Scene 3.

## BEST EVIDENCE OF FIDELITY.

ONE of the female martyrs said, "Though she could not dispute for Christ, yet she could die for him."

REV. M. HENRY—*Commentary*.

## FINERY.

ALL finery is a sign of littleness. LAVATER'S *Aphorisms*.

## A FINISHED MAN.

————— AD unguem

Factus homo.\* —————

HOR. *Sat.* Book I. 5.

## A DULL FIRE.

THERE are three things which almost every person gives himself credit for understanding, whether he has taken any

\* Mr. Forsyth, the eminent scholar and critic, who published a tour in Italy, considered this phrase to refer to a statue *finished to the nail's ends*; but a passage in Persius, quoted in the Delphin Horace, would refer it to the statue being so smooth and polished that the passing of *the spectator's nail* over its surface could not detect any obliquity. The first criticism appears the best.

[Editor.]

pains to make himself master of them or not. These are, 1st, The art of mending a dull fire; 2dly, Politics; and 3dly, Physic.

DR. BEDDOES'S *Guide to Parental Affection*.

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FIRES OF PUBLIC BUILDINGS BY WORKMEN.

IN addition to the other well-authenticated cases of fires occasioned by workmen at great public buildings, it appears, from the MS. History by Mr. Baker, of St. John's College, Cambridge (now in the British Museum), that the destruction of old St. Paul's by fire, in 1561, was occasioned by the carelessness of a plumber, who died after Bishop Pilkington (of Durham), who preached a sermon on the subject: upon which Baker observes, that "had the Bishop outlived the plumber, he might have heard the man's own confession."

See Note to PILKINGTON'S *Sermon*, in p. 648 of his works, reprinted by the Parker Society, 1842.

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FITNESS OF THINGS.

It is certain that no place on earth would suit an oyster so well as its own shell: in harmony with which, Archbishop Leighton observes, that we do not choose our clothes because of their colour, but because they fit us. To which may be added a remark of Gurnall, that the key does not open the lock because it is a gold key, but because it fits the wards.

MISCELLANEOUS.

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FLAME.

FLAME is simply red-hot smoke [*fumus ignitus*], as any one may see on observing the ascending wreaths assume the appearance of flame just to the extent that they become sufficiently heated.

MISCELLANEOUS.

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FLATTERERS THE WORST FRIENDS.

PESSIMUM genus inimicorum laudantes. MISCELLANEOUS.

## FLATTERY.

LOVE of flattery in most men proceeds from the mean opinion they have of themselves: in women, from the contrary.

SWIFT—*Thoughts on Various Subjects.*

SAY that she rail; why then I'll tell her plain,  
 She sings as sweetly as a nightingale:  
 Say that she frown; I'll say she looks as clear  
 As morning roses newly wash'd with dew:  
 Say she be mute, and will not speak a word;  
 Then I'll commend her volubility,  
 And say she uttereth piercing eloquence.

SHAKESPEARE—*Taming of the Shrew*, Act 2. Scene 1.

AN adulatory address was once presented to King James from Shrewsbury, in which a hope was expressed that he might reign as long as the sun and moon should endure. "Why then," said the king, "my son must reign by candle-light."

MISCELLANEOUS.

AH! when the means are gone that buy this praise,  
 The breath is gone whereof this praise is made.

SHAKESPEARE—*Timon of Athens*, Act 2. Scene 2.

BUT when I tell him he hates flatterers,  
 He says he does; being then most flatter'd.

SHAKESPEARE—*Julius Cæsar*, Act 2. Scene 1.

## ELEGANT FLATTERY.

ACCEPT a miracle instead of wit—

See two dull lines by Stanhope's pencil writ.

POPE. [Written on a window at Cobham with  
 Lord Chesterfield's diamond pencil.]

## SILENT FLATTERY.

THE most skilful flattery is, to let a person talk on, and be a listener.

ADDISON—*Spectator.*



ASSENTATORES. ———

HOR. *Ars. Poetica.*


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 THE FLEMISH SCHOOL.

FUIT similitudinis quam pulchritudinis amantior, Deme-  
trius. Cic. *Just Orat.* XII. c. 10.

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 FLOWERS.

SI l'auteur de la nature est grand dans les grandes choses,  
il est très grand dans les petites. ROUSSEAU.

THE Chamberlain of London, Mr. Clark, related to the writer the case of a lady at Chertsey, well known to him, who, after consulting several physicians, in vain, for a succession of maladies, applied to one who inquired if she was in the habit of sitting among so many flowers as he usually found about her; to which she answered that she had always been fond of flowers. On which he said that he feared he could be of little use to her while she indulged the taste, and advised her to relinquish her favourite delight: the consequence of which was, that her health was speedily restored.

The following extract from the work of a well-known botanist is important in this connection:—

“Many persons experience head-ache, sickness, and fainting, from any sweet flowers in a close room. The writer is peculiarly affected by honeysuckles; which, however grateful in the open air, affect him in the house with violent pain in the temples, soon followed by sickness, and a partial loss of recollection, which would probably end in a fainting fit, if the cause were not removed: yet the equally delicious and very similar evening fragrance of the butterfly orchis (*Orchis bifolia*) gives him no annoyance whatever, even in the closest apartment. The scent of *Iris Persica*, he, like many other

persons, cannot perceive, though some find it extremely pleasant; but its flowers nevertheless affect him in a room with a most uneasy sensation, partaking of nausea and suffocation. The white lily, mezereon, lilac, and Peruvian heliotrope, with many other scents, delightful in the open air, are poison in the house; and he has seen a strong healthy man greatly distressed by one carnation which had fallen down, and remained concealed by a piece of furniture in a spacious airy drawing-room. It may be asserted, as a general rule, that plants of the same genus or natural order produce, by the odour of their flowers, a similar effect upon the same person; but this effect often varies in degree according to the state of health. The blossoms of the Portugal laurel, when abundant, exhale, in my opinion, a nauseous fœtor, which, in some of the same tribe, as hawthorn, is not too strong to be agreeable, partaking of an almond flavour. In a very different flower, *Polemonium cœruleum*, a similar odour, though generally not very remarkable, has proved, during illness, quite intolerable in a room."

SIR J. E. SMITH'S *Introduction to Botany*, p. 65.

It happened to the writer, in the same summer, to have fainted at two different times from flowers being carried in a coach, though in each case the windows were open. He has found violets, wall-flowers, mignonette, and hyacinths, more inconvenient than others. This is the idiosyncrasy of medicine, and is thus satirized by Pope—

“ Or, quick effluvia darting through the brain,  
Die of a rose in aromatic pain.” MISCELLANEOUS.

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FOLLOWING A LEADER.

ONE thing was, however, a little unlucky. When the Mayor and Burgesses [of Weymouth] came with the Address

[to George III. on his recovery], they requested leave to kiss hands, which was graciously accorded; but the Mayor advancing in a common way to take the Queen's hand, as he might that of any Lady Mayoress, Colonel Gwyn, who stood by, whispered, "You must kneel, Sir." He found, however, that he took no notice of this hint, but kissed the Queen's hand erect. As he passed him in retiring, the Colonel said, "You should have knelt, Sir." "Sir," answered the poor Mayor, "I cannot."—"Every body does, Sir." "Sir, I have a wooden leg!" Poor man; 't was such a surprise, and such an excuse, as no one could dispute. But the absurdity of the matter followed: all the rest did the same, taking the same privilege by the example, without the same, or any cause.

MADAME D'ARBLAY'S *Diary*, Vol. V. p. 36.

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#### LA FONTAINE.

LA FONTAINE, unique dans sa naïveté et dans les graces qui lui sont propres, se mit, par les choses les plus simples, presque à côté des hommes sublimes.

VOLTAIRE—*Siècle de Louis XIV.* Vol. III. p. 260.

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#### THE FATE OF A FOOL.

Tout le monde dit d'un fat, qu'il est fat; personne n'ose le lui dire à lui-même: il meurt sans le savoir, et sans que personne soit vengé.

LA BRUYÈRE—*De L'Homme.*

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#### NO FOOL LIKE THE OLD FOOL.

THE blood of youth burns not with such excess  
As gravity's revolt to wantonness.

SHAKSPEARE—*Love's Labour Lost*, Act 5. Scene 2.

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## EVERY MAN AT FORTY A FOOL OR A PHYSICIAN.

A GENTLEMAN, consulting Dr. Bailey, enumerated various means to which he was in the habit of resorting for the preservation of his health; adding, "You know, Dr. B., that, after forty, a man is either a fool or a physician." "Well, Sir," said Dr. B., "if you have been in the habit of employing the remedies you mention, you are no physician."

MISCELLANEOUS.

RIDERE solebat [Tiberius] eos qui post tricesimum ætatis annum ad cognoscenda corpori suo noxia vel utilia, alicujus consilii indigerent.

TACITUS—*Annal VI.*

## ONE FOOL MAKES MANY.

UN sot trouve toujours un plus sot qui l'admire.

BOILEAU—*L'Art Poétique.*

## COURT FOOLS.

THE well-known privilege of the Court Fool or Jester (who was not unfrequently the greatest wit there) to speak the truth "to ears polite" when no others dared, is hardly better illustrated than in the case of Clod, the fool of Queen Elizabeth. Dr. Perne, the Dean of Ely, and Master of Peterhouse, Cambridge, had changed his religion (so far as he had any to change) four times in twelve years! Fuller records, that, being at court with Archbishop Whitgift, who had been his pupil, Queen Elizabeth had resolved to ride out, though the afternoon was very rainy. The ladies of the court, whose duty it was to attend her on horseback, employed Clod to divert her Majesty from her purpose. He readily undertook the office; and thus addressed the Queen: "Heaven dissuades your Majesty, it is cold and wet; and so does this man of heaven, Archbishop Whitgift: earth dissuades you, for it is damp and dirty; and so does such a lump of clay as your



fool, Clod: and if neither will prevail, here is one who is neither heaven nor earth, but who *hangs between both*, Dr. Perne; and he also dissuades you." "Hereat," says Fuller, "the Queen and the courtiers laughed heartily, whilst the Doctor looked sadly; and, going over with Whitgift to Lambeth, soon died!"

Another instance is that of Archy, the fool of James I. (as recorded by Neale in his History of the Puritans), which occurred when the King, instead of attending to the remonstrance of Archbishop Abbott and his Protestant subjects, put the peace of his kingdom and of the Protestant Religion into the power of Spain, by sending his son (afterwards Charles I.) with the worthless Duke of Buckingham to Madrid, to bring home the Infanta in marriage. After their departure, Archy is said to have clapt his cap upon the King's head; who asking him the reason, he answered, Because his Majesty had sent the Prince into Spain. "But suppose," said the King, "he should come back safe?" "Why then," said Archy, "I will take my cap off your head, and put it on the King of Spain's."

As, however, in after times, "they scarce could bear their laureate once a year," so it was not always that they could bear so plain spoken a personage as the fool; for a better known anecdote records, that, in the succeeding reign of Charles I., when the English Liturgy was attempted to be imposed on the Scotch Church, which resulted in a rebellion, Archy, meeting Archbishop Laud at court, said to him, "Who is the fool now?" But his Grace considering this to be no joking matter, the consequence was, that poor Archy's coat of motley was soon stripped over his ears.

MISCELLANEOUS.

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## FORBEARANCE.

———— BUT I'll not chide thee :  
 Let shame come when it will, I do not call it.  
 I do not bid the thunder-bearer shoot,  
 Nor tell tales of thee to high-judging Jove.  
 Mend when thou can'st ; be better at thy leisure :  
 I can be patient.

SHAKSPEARE—*Romeo and Juliet*, Act 3. Scene 2.

## MUTUAL FORBEARANCE.

———— VENIAM petimusque damusque vicissim.

HOR. *Ars. Poetica*.

OUR treatment of even our dearest friends, as we are brought to feel when they are gone, is among the things for which we must obtain the fullest pardon, if ever we arrive in heaven.

MISCELLANEOUS.

————  
 INVITING FOREIGN AID—(AS THE ENGLISH THE SAXONS).  
 CERVUS equum pugnâ melior communibus herbis  
 Pellebat, donec minor in certamine longo  
 Imploravit opes hominis frænumque recepit.  
 Sed postquam victor violens discessit ab hoste,  
 Non equitem dorso, non frænum depulit ore.

HOR. *Epist.* Book I. 10.

## FOREIGN ALLEGIANCE.

LA difficulté de savoir à quel point on doit obéir à ce souverain étranger ; la facilité de se laisser séduire ; le plaisir de secouer un joug naturel pour en pendre un qu'on se donne à soi-même ; l'esprit de trouble, le malheur des tems ; n'ont que trop souvent porté des ordres entiers de religieux à servir Rome contre leur patrie.

VOLTAIRE—*Siècle de Louis XIV.* Vol. I. p. 521.

## FOREIGN ALLIANCE DISCOURTENANCED.

'Tis better using France, than trusting France.  
 Let us be back'd with God, and with the seas  
 Which he hath giv'n for fence impregnable,  
 And, with their helps only, defend ourselves :  
 In them, and in ourselves, our safety lies.

SHAKSPEARE—*Hen. VI. Part III. Act 4. Scene 1.*

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## FOREKNOWLEDGE AND FREE WILL CONSISTENT.

AN illustration of the consistency of God's foreknowledge and man's free will may be supplied by the instance of an instructor and a pupil. If you know the temper and habits of a man thoroughly, and the nature of the thing offered to him, you know often how he will choose; and his choice is not at all the less free from your foreseeing it. A man always chooses what appears best to him; and if you certainly foresaw what would appear best to him, in any one particular case, you would certainly foresee what he would choose.

POPE—[Quoted in Spence's *Anecdotes.*]

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## THE POLICY OF FORFEITURES ON FELONY VINDICATED AS PREVENTING CRIME.

NEQUE verò me fugit quam sit acerbum parentum scelera filiorum pœnis lui; sed hoc præclarè legibus comparatum est ut caritas liberorum parentes reipublicæ amicitiores redderet.

CICERO.

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## FORGIVENESS OF ENEMIES.

THE allusion of our blessed Lord to that branch of his prayer, regarding the forgiveness of our enemies, after he had delivered it (see Matt. vi. 14, 15.), is rendered remarkable, 1st, As being *the only* comment which He is pleased to

make upon the prayer; and, 2dly, As not referring to the *last* branch of that prayer ("Lead us not into temptation," &c.); but to the petition which precedes it, ("Forgive us our debts"): whereas the particle *for* ("For if ye forgive not men their trespasses") might more naturally have been expected to refer to the petition immediately foregoing, rather than to that which had occurred before.

This recurrence of our Lord to the branch of the prayer as to forgiveness of enemies, after the delivery of the prayer itself, appears as if he would more especially commend that particular duty to our notice, (*κατ' ἐξοχήν*), or by way of eminence, and as indispensable to the acceptance of the entire prayer.

MISCELLANEOUS.

DIODATI humorously told Ludlow that we were commanded to forgive our enemies, but not our *friends*.

LUDLOW'S *Memoirs*, Vol. III. p. 355.

It was the taunt of a sheriff to a martyr, in the Marian persecution, as he was conducting him to the stake, to inquire of him, whether, since he refused to pray for the dead, he could tell him whether the saints prayed for the living. "I cannot tell," said the martyr; "but if they do, I shall hope to pray for you in an hour."

MISCELLANEOUS.

MR. WESLEY, hearing an unusual noise in the cabin of General Oglethorpe, (the Governor of Georgia, with whom he sailed to America,) went in to inquire the cause of it; on which the General immediately addressed him: "Mr. Wesley, you must excuse me: I have met with a provocation too great for a man to bear. You know the only wine I drink is Cypress wine, as it agrees with me the best of any. I therefore provided myself with several dozens of it, and this villain Grimaldi (his foreign servant who was present, and



almost dead with fear) has drunk up the whole of it. But I will be revenged of him. I have ordered him to be tied hand and foot, and to be carried to the man-of-war which sails with us. The rascal should have taken care how he used me so, for *I never forgive.*" "Then I hope, Sir," said Mr. Wesley, "*you never sin!*" The General was quite confounded at the reproof; and putting his hands into his pocket, took out his bunch of keys, which he threw at Grimaldi, saying, "There, you villain; take my keys, and behave better for the future."

Letter of John Wesley, in his *Life* by DR. COKE and MR. MORE, p. 98.

HE (the Earl of Shaftesbury) had been always very inveterate against Holland, and used constantly to conclude his speeches in the House of Peers on that subject with "Delenda est Carthago;" applying this celebrated sentence to Holland. Before he took refuge in that country, he applied to the magistrates for permission to do so; who answered his petition thus laconically, "Carthago, non adhuc abolita, Comitem de Shaftesbury, in gremio suo recipere vult."

SEWARD'S *Anecdotes*, Vol. II. p. 94.

A BRAVE man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.

*Thoughts on Various Subjects*, by POPE and SWIFT.

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FORGIVENESS AND FORBEARANCE, TRUE FORTITUDE.

HE'S truly valiant, that can wisely suffer  
The worst that man can breathe; and make his wrongs  
His outsides, to wear them, like his raiment, carelessly.

SHAKESPEARE—*Timon of Athens*, Act 3. Scene 5.

## FORMALISTS.

OTHERS in outward rites devotion plac'd ;  
 In meats, in drinks, in robe of certain shape ;  
 In bodily abasements, bended knees,  
 Days, numbers, places, vestments, words, and names ;  
 Absurdly in their hearts imagining  
 That God, like man, was pleas'd with outward show.

POLLOK—*Course of Time*, Book II.

## FORMS AND CEREMONIES.

LES formes sont conservatrices.

MISCELLANEOUS.

## FORMS, IN VESTMENTS AND OTHER NON-ESSENTIALS.

THE more diligently I weigh and consider what fruit we may gather by this controversy of vestures, and also what Satan goeth about thereby to work, I would have wished before the Lord *that it never once had been spoken of*, but rather that all men of our function had agreeably and stoutly gone forward, and continued in teaching *true repentance*, the wholesome use of all things, yea, and commending and putting on *the apparel of salvation*. I see—not in a few, alas!—I say I see marvellous diligence in abolishing Amalek, concerning stones, stocks, vestures, and *those things that be without us*, while in their deeds and whole life they most stiffly maintain the whole Amalek still. I know also some that help forward this strife, so that, in the mean time; *the chief and most necessary points are less regarded* and called upon; that is, of *providing fit Ministers for every parish*.

BUCER to À LASCO.—STRYPE'S *Ecclesiastical Memorials*,  
 Vol. VI. p. 434. Edit. London, 1816.

## FORTITUDE ESSENTIAL TO GOVERNMENTS.

LE peuple craint toujours quand on ne le craint pas.

CARDINAL DE RETZ.

## FORTUNE FAVOURS THE BRAVE.

NON cuivis homini contingit adire Corinthum.

Sedit, qui timuit ne non succederet, esto.

Quid? qui pervenit, fecitne viriliter?

————— Hic onus horret,

Ut parvis animis et parvo corpore majus:

Hic subit, et perfert. Aut virtus nomen inane est,

Aut decus, et pretium rectè petit experiens vir.

————— Hor. *Epist.* Book I. 17.

## FORTUNE.

THE power of fortune is confessed only by the miserable:  
the happy impute all their success to prudence or merit.

————— SWIFT.

## FORTUNE BLAMED UNJUSTLY.

CEUX qui se plaignent de la fortune, n'ont souvent à se  
plaindre que d'eux-mêmes. VOLTAIRE—*Vie de Cassandre.*

## FORTUNE AND ITS CHANGES.

LAUDO manentem. Si celeres quatit

Pennas, resigno quæ dedit, et meâ

Virtute me involvo. Hor. *Od.* Book III. 29.

## THE NOBLE MIND ABOVE THE POWER OF FORTUNE.

LA puissance souveraine peut mal traiter un brave homme,  
mais non pas le déshonorer.

————— VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 7.

## REVERSE OF FORTUNE FATAL TO PRETENDED FRIENDSHIP.

WHEN fortune, in her shift and change of mood,

Spurns down her late belov'd, all his dependants,

Which labor'd after him to the mountain's top,

Even on their knees and hands, let him slip down,

Not one accompanying his declining foot.

————— SHAKSPEARE—*Timon of Athens*, Act 1. Scene 1.

MEN shut their doors against a setting sun.

IBID.—Act 1. Scene 2.

As we do turn our backs,  
 From our companion thrown into his grave,  
 So his familiars to his buried fortunes  
 Slink all away, leaving their false vows with him,  
 Like empty purses pick'd: and his poor self,  
 A dedicated beggar to the air,  
 With his disease of all-shunn'd poverty,  
 Walks, like contempt, alone.

IBID.—Act 4. Scene 2.

————— For men, like butterflies,  
 Shew not their mealy wings but to the summer:  
 And not a man, for being simply man,  
 Hath any honour; but honour for those honours  
 That are without him, as place, riches, and power—  
 Prizes of accident as oft as merit:  
 Which, when they fall, as being slippery standers,  
 The love that lean'd on them, as slippery too,  
 Do one pluck down another, and, together,  
 Die in the fall.

SHAKSPEARE—*Troilus and Cressida*, Act 3. Scene 3.

—————  
 THE FOLLY OF FORTUNE-TELLING.

IL en faut revenir toujours à son destin,  
 C'est à dire à la loi par le ciel établie:

Parlez au diable, employez la magie,

Vous ne d'etournerez nul être de sa fin. LA FONTAINE.

—————  
 FORTUNES OF OTHERS.

WE know very little of each other's fortunes or misfortunes.

MISCELLANEOUS.



## FORTUNE TELLER.

THAT deals in destiny's dark counsels,  
And sage opinions of the moon sells. HUDIBRAS.

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## FORTUNE-TELLING.

APPLY to wizards to forsee  
What shall, and what shall never be. IBID.

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## IMPROVED FORTUNE.

You might have truss'd him, and all his apparel, into an eel-skin: the case of a treble hautboy was a mansion for him—a court; and now has he land and beeves!

SHAKSPEARE—*Henry IV. Part II. Act 3. Scene 2.*

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## FORTUNE A TEST OF CHARACTER.

UT tu fortunam, sic nos, te, Celse, feremus.  
HOR. *Epist. Book I. 8.*

“As you your fortune bear, so we'll bear you.”

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## ON A FOUNTAIN IN ROME BENEATH THE STATUE OF A SLEEPING NYMPH.

HUJUS Nympha loci, sacri custodia fontis  
Dormio, dum blandæ sentio murmur aquæ:  
Parce meum, quisquis tangis cava marmora, somnum  
Rumpere; sive bibas, sive lavere, tace.

VENUTI—*Antichità di Roma*, Tom. II. p. 89. [Quoted by Burgess in his work on Ancient Rome, and freely translated by Pope. See “*Cold Bath.*”]

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## FRAGILITY.

Too slightly timber'd for so loud a wind.  
SHAKSPEARE—*Hamlet, Act 4. Scene 7.*

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MR. FOX.

I WILL not assert that Mr. Fox has not discerned the signs of these times: but that his imprudence, his unbridled licence of language, and his plunging, desperate doctrines, in times like these, in and out of Parliament, have alienated the mind of his country from him, that I will maintain. If I were to give credence to all his speeches which I have either heard or read, I must declare them to be the doctrines of a man ripe and ready for any revolution. If he is honest in his opinion, I can neither think nor pronounce him honest to his country. He should not have thus exhibited himself in the House, or on the hustings. *Non hoc ista sibi tempus spectacula poscit!* I pass over the primrose path of dalliance on St. Ann's Hill, though I would fain cast a withering look on the nocturnal orgies of dicing desperation, and of patrician plunder before the walls of the palacé, in the very face of a virtuous and insulted sovereign. I will separate the man from the leader of opposition. I am ready to bow, and I do bow, to his genius; to his political eloquence without an equal; to his knowledge, various, deep, and extensive. His pleasantry, his social, friendly disposition, and the good temper of his private conversation, are acknowledged: but if he is ever to direct the councils of this kingdom, he must tread back almost all his steps.

*Pursuits of Literature*, p. 380. 5th Edit. 1798.

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FRANCE EVER INFAMOUS FOR ASSASSINATIONS AND OTHER GREAT  
OFFENCES.

IL n'y a guère eu de nation plus diffamée par les assassins et les grands crimes que la Française.

VOLTAIRE—*Siècle de Louis XIV.* Vol. IV. p. 507.

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## FRANCE REQUIRES A DESPOTISM.

Le caractère des François demande du sérieux dans le souverain.

LA BRUYÈRE—*Du Souverain ou de la République.*

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## FRANCE UNFRIENDLY TO PEACE.

THE French character seems inimical to repose—a state that does not agree with the impetuosity of an ardent nation, which cannot suffer an equal, and which thinks itself the last of Europe if it be not the first.

WEBER'S *Memoirs of Marie Antoinette*, p. 456.

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## THE EASE OF DETECTION NO SECURITY AGAINST FRAUD.

DR. H—— asks what motive he could have for misrepresenting the truth, where it was so easy to detect him? A defence precisely of this nature I remember to have heard in one of the Courts of Law; and my Lord Mansfield's observation upon it was, "It has been said it was a weak and foolish thing to do so. Is not all fraud, folly when it is found out?"

*Life of the Rev. Joseph Milner*, by his Brother, the Dean of Carlisle, p. 118.

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## FREE WILL.

MUCH discourse and much ink hath been spilt upon the debate of Free will; but truly, all the liberty it hath, till the Son and his Spirit free it, is that miserable freedom the Apostle speaks of, "While ye were servants to sin, ye were free from righteousness."

ARCHBISHOP LEIGHTON—*On 1 Peter ii. 16.*

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## THE FRENCH.

IN n'y a point aujourd'hui de nation qui murmure plus que la Française, qui obeisse mieux, et qui oublie plus vite.

VOLTAIRE—*Siècle de Louis XIV.* Vol. III. p. 412.

LES François n'ont point d'age mûr—ils passent subitement de la jeunesse à la vieillesse. DUCLOS.

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THE PERSECUTION OF THE FRENCH CLERGY, AND OUR CHRISTIAN  
TREATMENT OF THEM, IN THE REVOLUTION OF 1792.

YET, useful and magnificent as these exertions have been [the English editions of the Scriptures], an edition of the New Testament has lately appeared in this country, which, in one point of view, eclipses them all. It has been our lot to be witnesses of the most tremendous Revolution that Christian Europe has known. A new race of enemies to the Christian Religion has arisen, and, from Rome to Hungary, has shaken every throne, and struck at every altar. One of their first enormities was the murder of a large proportion of their clergy, and the banishment of almost the whole of the remaining part. Some thousands of those respectable exiles found refuge in England. A private subscription of 33,775*l.* 15*s.* 9*d.* was immediately made for them. When it was exhausted, a second was collected, under the auspices of His Majesty, and produced 41,304*l.* 12*s.* 6*d.* Nor is it too much to say, that the beneficence of individuals, whose charities, on this occasion, were known to God alone, raised for the sufferers a sum much exceeding the amount of the larger of the two subscriptions. When, at length, the wants of the sufferers exceeded the measure of private charity, Government took them under its protection; and though engaged in a war, exceeding all former wars in expense, appropriated, with the approbation of the whole kingdom, a monthly allowance of about 8000*l.* for their support;—an instance of splendid munificence and systematic liberality, of which the annals of the world do not furnish another example. The management of the contributions was entrusted to a Committee, of whom Mr. Wilmot, then one of the Members of Parliament



for the city of Coventry, was President. On him the burthen of the trust almost wholly fell; and his humanity, judgment, and perseverance in the discharge of it did honour to himself and his country.

It should be observed, that the contributions we have mentioned are exclusive of those which were granted for the relief of the lay emigrants.

So suddenly had the unhappy sufferers been driven from their country, that few had brought with them any of those books of religion or devotion which their clerical character and habits of prayer had made the companions of their past life, and which were to become almost the chief comfort of their future years. To relieve them from this misfortune, the University of Oxford, at her sole expense, printed for them, at the Clarendon Press, two thousand copies of the Latin Vulgate of the New Testament, from an edition of Barbou: but this number not being deemed sufficient to satisfy their demand, two thousand more copies were added, at the expense of the Marquis of Buckingham. Few will forget the piety, the blameless demeanour, the long patient suffering of these respectable men. Thrown on a sudden into a foreign country, differing from theirs in religion, language, manners, and habits, the uniform tenor of their pious and unoffending lives procured them universal respect and good will. The country that received them has been favoured. In the midst of the public and private calamity which almost every other nation has experienced, providence has crowned her with glory and honour: peace has dwelt in her palaces; plenty within her walls: every climate has been tributary to her commerce; every sea has been witness of her victories. BUTLER'S *Horæ Biblicæ*, p. 232.

WE have in our age, and before our eyes, an illustrious instance of many thousand Ministers of an Established Church,

who either laid down their lives in France, or abandoned their country, and sacrificed all their earthly comforts to their conscience. And there never was a more glorious example of that benignity which Christianity inspires, than in the treatment which these unfortunate men received from the clergy and laity amongst ourselves. These are instances, in Established Churches, of constancy on the one hand, and of Christian benevolence on the other, which would have done honour to the most distinguished Christians of the first centuries.

WATSON, Bishop of Llandaff's, *Charge* in June 1802.

A FRENCH POET'S ADDRESS TO THE GODDESS OF FAME.

O RENOMMÉE! O puissante Déesse!

Qui sçavez tout, et qui parlez sans cesse,

Par charité, *parlez un peu de nous.*

GARRICK—*Correspondence.*

SPECIMEN OF FRENCH-ENGLISH.

“WELL may say Shakspeare, ‘What a piece of work is man!’ But deprive that paragon of animals of its reason, and he is a degree below the brute. Who will see the utmost wretchedness of a rationable being, and the method of relieving it, he must go into Bethlem, and admire the charity, the philanthropy of the English.”

Signed DR. S——, 1821, 2d March. From St. Petersburg.

—[Literatim copy of an entry in the Visiting Book kept at Bethlem Hospital, in which strangers record their observations.]

THE FRENCH INCAPABLE OF LIBERTY.

La liberté est un bien qui n'est pas fait pour lui, dont il ignore l'avantage, et qu'il ne possède guères pour en abuser à son propre préjudice; c'est un enfant qui tombe, et se

brise, dès qu'on le laisse marcher seul, et qui ne se relève que pour battre sa gouvernante. D' ALEMBERT.

N.B. The remark is made of the South Americans, but is applicable to the French. MISCELLANEOUS.

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POLISHED FRENCH.

A FRIEND related to the narrator, that, being in Paris on a day when Buonaparte reviewed the National Guard, he heard an Englishman, who meant to speak the best French, say to one of the officers who kept the ground, "Permettez que je *passasse*, Monsieur:" upon which the Frenchman replied, "*Passassez* donc, Monsieur!" MISCELLANEOUS.

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FRENCH REVOLUTION THE WORK OF FRENCH LITERATI.

La vérité et la justice ordonnent de compter les trois Académies,\* leurs travaux, leurs ouvrages, leurs influences, parmi les causes, qui ont le plus contribué à préparer la Révolution, à donner à la France le génie qui devoit la conduire à la République.

*Discours préliminaire du Dictionnaire de l'Académie Française*, publié l'an 7 de la République.

This appears a valuable testimony, because their own.

[*Editor.*]

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REMOVING ANCIENT FRESCOS.

PALMAROLO of Rome was the inventor of the process of taking frescos from walls, and securing them on canvas. There were three in the collection of Lucien Buonaparte, exhibited in London in 1815: one, by Perino del Vaga, of the Resurrection of Lazarus; and two, by Julio Romano, of Angels with flambeaux, from the walls of the Church of the Holy Trinity in Rome. MISCELLANEOUS.

\* Académie des Sciences, des Inscriptions, et Belles lettres; et Académie Française.

## FRESH AND FRESH.

WE buy our coals per peck, that we  
 May have 'em fresh and fresh, d'ye see.

MISCELLANEOUS.

## A FRIEND.

SINCE my dear soul was mistress of her choice,  
 And could of men distinguish her election,  
 She hath seal'd thee for herself; for thou hast been  
 As one, in suff'ring all, that suffers nothing:  
 A man that fortune's buffets and rewards  
 Hast ta'en with equal thanks.

SHAKSPEARE—*Hamlet*, Act 3. Scene 2.

THE dearest friend to me, the kindest man,  
 The best condition'd and unweary'd spirit  
 In doing courtesies; and one in whom  
 The ancient Roman honour more appears,  
 Than any that draws breath in Italy.

SHAKSPEARE—*Merchant of Venice*, Act 3. Scene 2.

O TYBALT, Tybalt, the best friend I had!

\* \* \* \*

That ever I should live to see thee dead!

SHAKSPEARE—*Romeo and Juliet*, Act 3. Scene 2.

## FRIENDS OFTEN FAITHLESS.

————— WHO can call him his friend,  
 That dips in the same dish?

SHAKSPEARE—*Timon of Athens*, Act 3. Scene 2.

## KIND FRIENDS.

SOME dire misfortune to portend,  
 No enemy can match a friend.

SWIFT.



NEGATIVE QUALITIES CHIEFLY INFLUENCE OUR CHOICE OF FRIENDS.

THERE was no sparkle, no brilliancy in FITZHERBERT; but I never knew a man who was so generally acceptable. He made everybody quite easy; overpowered nobody by the superiority of his talents; made no man think worse of himself by being his rival; seemed always to listen; did not oblige you to hear much from him; and did not oppose what you said. Everybody liked him..... He was an instance of the truth of the observation, that a man will please more, upon the whole, by negative qualities than by positive; by never offending, than by giving a great deal of delight. Men hate more steadily than they love: and if I have said something to hurt a man once, I shall not get the better of this by saying many things to please him.

BOSWELL—*Life of Johnson*, Vol. III. p. 163.

THOSE persons who creep into the hearts of most people, who are chosen as the companions of their softer hours, and their reliefs from care and anxiety, are never persons of shining qualities or strong virtues. It is rather the soft green of the soul on which we rest our eyes, that are fatigued with beholding more glaring objects.

BURKE—*On the Sublime and Beautiful*, Vol. I. p. 233. Ed. 1803.

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FRIENDSHIP.

—————ANIMÆ, quales neque candidiores  
Terra tulit; neque queis me sit devinctior alter.  
O, qui complexus, et gaudia quanta fuerunt!  
Nil ego contulerim jucundo sanus amico.

HOR. *Sat.* Book I. 5.

————— WE still have slept together,  
 Rose at an instant, learn'd, play'd, ate together;  
 And wheresoe'er we went, like Juno's swans,  
 Still we went coupl'd and inseparable.

SHAKSPEARE—*As you like it*, Act 1. Scene 3.

————— NON dicet, Cur ego amicum  
 Offendam in nugis? Hæ nugæ seria ducent  
 In mala derisum semel exceptumque sinistrè.

HOR. *Ars Poetica*.

BUT sweeter none than voice of faithful friend;—  
 Sweet always; sweetest, heard in loudest storm.  
 Some I remember, and shall ne'er forget—  
 My early friends, friends of my evil day;  
 Friends in my mirth, friends in my misery too;  
 Friends given by God in mercy and in love;  
 My counsellors, my comforters, and guides;  
 My joy in grief, my second bliss in joy;  
 Companions of my young desires; in doubt,  
 My oracles; my wings in high pursuit.  
 Oh! I remember, and shall ne'er forget,  
 Our meeting-spots, our chosen, sacred hours,  
 Our burning words that utter'd all the soul,  
 Our faces beaming with unearthly love;  
 Sorrow with sorrow sighing, hope with hope  
 Exulting, heart embracing heart entire.  
 As birds of social feather, helping each  
 His fellow's flight, we soar'd into the skies,  
 And cast the clouds beneath our feet, and earth  
 With all her tardy, leaden-footed cares;  
 And talk'd the speech, and ate the food of heav'n.

POLLOK'S *Course of Time*, Book V.

## ADVERSITY THE TEST OF FRIENDSHIP.

— Diffugiunt, cadis  
 Cum fæce siccatis, amici—  
 Ferre jugum pariter dolosi.

Hor. *Od.* Book I. 35.

## THE DUTIES OF FRIENDSHIP.

— ABSENTEM qui rodit amicum,  
 Qui non defendit, alio culpante ;—  
 — Commissa tacere  
 Qui nequit, Hic niger est, hunc tu, Romane, caveto.

Hor. *Sat.* Book I. 4.

## CAUTION IN FRIENDSHIP.

WHERE you are liberal of your loves and counsels  
 Be sure you be not loose ; for those you make friends,  
 And give your hearts to, when they once perceive  
 The least rub in your fortunes, fall away  
 Like water from ye ; never found again,  
 But where they mean to sink ye.

SHAKSPEARE—*Henry VIII.* Act 2. Scene 1.

## FRIENDSHIP AND ENMITY.

AMICITIÆ sempiternæ : inimiciæ placabiles sint !

CICERO.

## FAMILY FRIENDSHIP CONSIDERED AS A PRESERVATIVE FROM VICE.

FAMILY friendships, of all others, should be most anxiously cultivated and tenaciously preserved ; since, independently of the various worldly advantages and comforts to be derived by each member of a family, when all its parts act in concert, such friendships will ever be found instrumental in preserving a man from vice and danger ; and that, even in those dangerous seasons when the ebullitions of youthful blood, acted upon by the strength of temptation, had perhaps left him little else to operate to this salutary end. Men, particu-

larly in the early part of life, without such a necessary protection, and having few or none about them to lament their aberrations from rectitude, or commend their "patient continuance in well doing," soon find the want of such an honest stimulus to virtuous exertion, and being left, as it were, alone on the theatre of action, feel little concern as to the manner in which they shall get through their part: which is the very opposite case of those who have an ingenuous fear of disgracing their families to the world, or lowering themselves in the eyes of their families, though perhaps possessed of as small a share of fortitude and resolution under temptation, and as slender a sense of the duties of religion, or the excellence of virtue, as the man who has not the happiness of moving in an harmonious circle of his own immediate connections. In this point of view—that is, supposing a mind acted upon by no religious considerations, but yet left alive to the sense of shame, and the fear of dishonouring its family (which does not appear an impossible case)—family friendship seems to agree with the description given us of Honour by Addison, which "aids and strengthens virtue where it meets her, and imitates her actions where she is not."

MISCELLANEOUS.

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FRIENDSHIP LIMITED.

To the perfection of true friendship it is necessary that there should be one particular individual, selected from the rest of mankind, who may be considered as another self, to whom we can unbosom our most serious thoughts, before whom we are not ashamed to lay open our weaknesses and foibles, or, in the expressive phrase, to think aloud.\*

SHERIDAN'S *Life of Swift*, p. 369.

\* The above remark suggests a question which is founded upon some experience: What other state of life than the marriage union is likely to furnish such an individual?—[*Editor*]



## WORLDLY FRIENDSHIP.

IL avoit beaucoup d'amis; c'est-à-dire qu'il avoit beaucoup de gens qui se plaisoient dans sa société. Je l'ai vu mourir sans qu'il eut personne auprès de son lit!

VOLTAIRE—*Siècle de Louis XIV.* [Vie de La Motte-Houdart.]

## A BAD FOUNDATION.

DEBILE fundamentum fallit opus. MISCELLANEOUS.

## FROGS.

LA république aquatique. LA FONTAINE.

## FROWARD—FROWARDNESS.

THIS nearly obsolete adjective and substantive of our Bible translators has been sometimes mistaken for "forward" and "forwardness," which a reference to their etymology would have prevented. "Froward" is simply a contraction of "from-ward," meaning "from the *wardship* or protection of the only wise God." Mr. Henry, in his Commentary on Proverbs iii. 32, says, "Froward sinners are continually going from-ward of God."

MISCELLANEOUS.

## F. R. S.

MISS SEWARD, the author of the "Biographiana," was wont to say that these three initials stood for a Fellow Remarkably Stupid.

MISS BURNEY'S *Life of her Father*, Vol. I. p. 254.

## CHARACTER OF FULLER THE AUTHOR.

NEXT to Shakspeare, I am not certain whether Thomas Fuller, beyond all other writers, does not excite in me the sense and emotion of the marvellous; the degree in which

any given faculty or combination of faculties is possessed and manifested, so far surpassing what one would have thought possible in a single mind, as to give one's admiration the flavour and quality of wonder. Wit was the stuff and substance of Fuller's intellect: it was the element, the earthen base, the material which he worked in; and this very circumstance has defrauded him of his due praise for the practical wisdom of the thoughts, for the beauty, and variety of the truths into which he shaped the stuff. Fuller was incomparably the most sensible, the least prejudiced great man of an age that boasted of a galaxy of great men. He is a very voluminous writer; and yet, in all his numerous volumes, on so many different subjects, it is scarcely too much to say, that you will hardly find a page in which some one sentence out of every three does not deserve to be quoted for itself as motto or as maxim.

S. T. COLERIDGE—In a note written by himself at the end of his copy of FULLER'S *Church History*, and inserted in the *Literary Remains of Coleridge*.

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#### TAXING THE FUNDS.

ON "QUODCUNQUE INFUNDIS ASCESCIT."

NOTA bene—an Essay is printed, to shew  
That Horace, as clearly as words can express it,  
Was for taxing the fund-holders ages ago,  
When he wrote thus, "Quodcunque *in fund is—assess-it.*"  
MOORE—*Literary Advertisements.*

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#### FUNERALS.

I HATE funerals—always did. There is such a mixture of mummery with real grief. The actual mourner perhaps heart-broken, and all the rest making solemn faces, and

whispering observations on the weather, and public news ; and here and there a greedy fellow enjoying the cake and wine. To me it is a farce of most tragical mirth ; and I am not sorry (like Provost Coulter), but glad, that I shall not see my own. This is a most unfilial tendency of mine ; for my father absolutely loved a funeral : and as he was a man of a fine presence, and looked the mourner well, he was asked to every interment of distinction. He seemed to preserve the list of a whole bead-roll of cousins, merely for the pleasure of being at their funerals, which he was often asked to superintend, and I suspect had sometimes to pay for. He carried me with him, as often as he could, to these mortuary ceremonies ; but feeling I was not like him, either useful or ornamental, I escaped as often as I could.

LOCKHART'S *Life of Sir Walter Scott*, Vol. VI. p. 28.

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A FINE FUNERAL.

Lo! now what dismal sons of darkness come  
 To bear this daughter of indulgence home !  
 Tragedians all, and well arrang'd in black,  
 Who nature, feeling, force, expression lack :  
 Who cause no tear, but gloomily pass by,  
 And shake their sables to the wearied eye  
 That turns disgusted from the pompous scene,—  
 Proud without grandeur, with profusion mean.  
 The tear for kindness past, affection owes ;  
 For worth deceas'd the sigh from reason flows :  
 E'en well-feign'd passions for our sorrow call,  
 And real tears for mimic mis'ries fall.  
 But this mean farce has neither truth nor art  
 To please the fancy, or to touch the heart.  
 Dark but not awful, dismal but yet mean,  
 With slow progression moves the cumbrous scene.

Presents no objects, tender or profound,  
 But spreads its cold unmeaning gloom around.  
 When woes are feign'd, how ill such forms appear,  
 And oh how needless when the woe's sincere !

CRABBE—*Parish Register*.

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FUNERAL EXPENSES.

As touching the burying of my body, it availeth me not whatsoever be done thereto ; for St. Augustine saith, [" De curâ agenda pro mortuis "] that the funeral pomps are rather the solace of them that live, than the weal and comfort of them that are dead ; and therefore I remit it only to the discretion of my executors.

[Will of William Tracy of Toddington.]

Fox's *Martyrology*, Vol. V. p. 31. Edit. 1838.

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FUTURITY.

" LIFE is sweet," said Sir Anthony Kingston to Bishop Hooper at the stake, " and death bitter." " True, friend," he replied ; " but consider that the death to come is more bitter, and the life to come is more sweet."

Fox's *Martyrology*, Vol. III. p. 153. Edit. folio, 1641.

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FUTURITY WISELY CONCEALED FROM OUR VIEW.

PRUDENS futuri temporis exitum

Caliginosâ nocte premit Deus :

Ridetque, si mortalis ultrâ

Fas trepidat.

HOR. *Od.* Book III. 29.

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FUTURITY EXPECTED BY MEN IN THE MOST SAVAGE STATE.

THE human mind, even when least improved and invigorated by culture, shrinks from the thought of annihilation,



and looks forward with hope and expectation to a state of future existence. This sentiment, resulting from a secret consciousness of its own dignity, from an instructive longing after immortality, is universal, and may be deemed natural. Upon this are founded the most exalted hopes of man in his highest state of improvement; nor has nature withheld from him this soothing consolation in the most early and rude period of his progress. We can trace this opinion from one extremity of America to the other; in some regions more faint and obscure, in others more perfectly developed; but nowhere unknown. The most uncivilized of its savage tribes do not apprehend death as the extinction of being. All entertain hopes of a future and more happy state, where they shall be for ever exempt from the calamities which embitter human life in its present condition. This future state they conceive to be a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labour or toil.

ROBERTSON'S *America*, Book IV. p. 174.

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## G.

## GALLERY.

DR. JOHNSON derives this word from the French and Latin; but it seems just possible that it may be from "Galilee," the upper mural passage in cathedrals.

## MISCELLANEOUS.

## GAMING.

————— THEN lust of play  
No regal income can defray.

GAY.

GAMING AND DRINKING THE RESOURCE OF THE IDLE IN ALL  
CONDITIONS OF LIFE.

AN immoderate love of play, especially at games of hazard, which seems to be natural to all people unaccustomed to the occupations of regular industry, is likewise universal among the Americans. The same causes which so often prompt persons in civilized life, who are at their ease, to have recourse to this pastime, render it the delight of the savage. The former are independent of labour, the latter do not feel the necessity of it: and as both are unemployed, they run with transport to whatever is interesting enough to stir and to agitate their minds.

From causes similar to those which render them fond of play, the Americans are extremely addicted to drunkenness.

ROBERTSON'S *America*, p. 185-6.

## GARDEN.

SIR WILLIAM WALLER, one of Cromwell's Generals, and by far the best specimen of them, says, in his "Meditations,"

that a man's best walk in his garden is Enoch's walk, for *Enoch walked with God*; obviously meaning, that *he* would have the purest enjoyment there, who could learn to look through such an earthly pleasure to the higher delights of the heavenly Paradise.

MISCELLANEOUS.

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A GARDEN.

I LOOK upon the pleasure which we take in a garden to be one of the most innocent delights in human life. A garden was the habitation of our first parents before the Fall. It is naturally apt to fill the mind with calmness and tranquillity, and to lay all its turbulent passions at rest. It gives us a great insight into the contrivance and wisdom of Providence, and suggests innumerable subjects for meditation. I cannot but think the very complacency and satisfaction which a man takes in these works of nature to be a laudable, if not a virtuous habit of mind.

*Spectator*, Vol. VII. No. 477.

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GARDENING.

HORTICULTURE, as it was the primitive employment of man, so it is what great geniuses, after having passed through the busiest scenes in the political and military world, retire to with pleasure towards the close of their days.

SIR WILLIAM TEMPLE'S *Gardens of Epicurus*.

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GARDENS ROUND LONDON.

I ESTEEM the true region of gardens in England to be the compass of ten miles about London, where the accidental warmth of air from the fires and steams of so vast a town make fruits, as well as corn, a great deal forwarder than in Hampshire or Wiltshire, though more southward by a full degree.

IBID.—*Essay on Gardening*.

## THE GARNET.

THE blood-red garnet is only inferior to the oriental ruby, or red sapphire. It is composed of silica, lime, alumina, and oxide of iron. Alumina is the basis of all clay. Silica pura is quartz or rock crystal. Silica impura is flint. Silica pulveriza is sand, which, cemented in a mass, is sandstone.

MISCELLANEOUS.

## GEE.

DR. JOHNSON supplies no derivation for the word used to quicken horses. The Italian word *cito*, from the mode of its pronunciation, offers a very reasonable one.

MISCELLANEOUS.

## GENEALOGY.

THE origin of our doggrel couplet of

When Adam delv'd and Eve span,  
Who was then the gentleman?

is said, in the Athenæum (Nov. 19, 1842), to be a translation of the German

“Da Adam hackt und Eva spann,  
Wer war damals der Edelman?”

which is there further referred to a wag having first written the couplet on a wall near to which the Emperor Maximilian was tracing his pedigree; upon which, it is added, that the Emperor wrote the following impromptu:—

Ich bin ein Mann wie ein ander Mann,  
Nur dass mir Gott die Ehre gann.

Or, “I am a man like another man, only that God gave honour to me.”

SIR THOMAS OVERBURY said of a man who boasted of his ancestry, that he was like a potatoe—the best thing belonging to him was under ground.

MISCELLANEOUS.



FRANCIS I. of France, desiring to patronize Chastel, enquired of him his genealogy. "Sire," said Chastel, "there were three brothers of mine in the ark of Noah, but I know not from which I am descended."

CHALMERS—*Biographical Dictionary.*

SHE does not pretend to an ancient family, but has certainly as many forefathers as any lady in the land, if she could but reckon up their names.

Preface to Vol. VIII. of the *Spectator.*

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GENIUS NOT APPRECIATED, AND WHY.

ROUSSEAU would sometimes say, "Tais-toi, Jean Jaques, car on ne t'entend pas."

LOCKHART—*Life of Sir Walter Scott*, Vol. VII.

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GENIUS NOT AMENABLE TO STRICT CRITICAL LAWS.

THERE is something in the genius of poetry too libertine to be confined to rules; and whosoever goes about to subject it to such constraints, loses both its spirit and grace, which are ever native, and never learned, even of the best masters. It is as if, to make excellent honey, you should cut off the wings of your bees, confine them to their hives or their stands, and lay flowers before them, such as you think the sweetest, and like to yield the finest extraction: you had as good pull out their stings, and make arrant drones of them. They must range through fields as well as gardens, choose such flowers as they please, and, by proprieties as well as scents, which they only know and distinguish, they must work up their cells with admirable art, extract their honey with infinite labour, and sever it from the wax with such distinction and choice as belongs to none but themselves to perform or to judge.

SIR WILLIAM TEMPLE—*Essay on Poetry*, p. 404.

## NATURAL GENIUS.

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 ABNORMIS sapiens.
 

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Hor. Sat. Book II. 2.

## GENTLEMEN.

AMONGST us, the badge of gentry is idleness—to be of no calling—not to labour, for that is derogatory to their birth—to be a mere spectator—a drone—“fruges consumere natus”—to have no necessary employment in church or commonwealth. But to rise to eat, to spend his days in hawking or hunting, and such like recreations which our casuists tax\*, are almost the sole exercise and ordinary actions of our nobility, and in which they are too immoderate. And thence it comes to pass, that, in city and country, so many grievances of body and mind, and the disease of melancholy, so frequently rages, and now domineers almost all over Europe, amongst our great ones. They know not how to spend their time—disports excepted, which are all their business,—what to do, or how to bestow themselves: like our modern Frenchmen, that had rather lose a pound of blood in a single combat than a drop of sweat in any honest labour.

BURTON'S *Anatomy of Melancholy*.

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## AN ENGLISH GENTLEMAN.

THERE is something that we call the *behaviour of a gentleman* that is immediately and uniformly understood; the plainest peasant or labourer will say of a man whom he esteems in a certain way, “He is a gentleman every bit of him;” and he is perfectly understood, by all who hear him, to mean, not a rank in life, but a turn of mind, a tenour of conduct, that is amiable and worthy, and the ground of confidence. I remark, with some feeling of patriotic pride, that

\* See Perkins's Cases of Conscience.

these are phrases almost peculiar to our own language. In Russia, the words would have no meaning; but there the sovereign is a despot, and all, but the gentry, are slaves: and the gentry are at no pains to recommend their class by such a distinction, nor to give currency to such a phrase. I would infer, from this peculiarity, that Britain is the happy land where the wisest use has been made of this propensity of the human heart.

PROFESSOR ROBISON'S *Proofs*, &c. p. 529.

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GEORGE THE THIRD.

WHEN George III. was at Cheltenham for the recovery of his health, he felt gratified by Mr. Pickard, a clergyman who resided in the neighbourhood, always holding a pack of harriers at His Majesty's service: and one day, in the hilarity of a hunt, the king kindly said, "Pickard, I'll call upon you some day, and bring the queen with me, if you'll promise to make no strangers of us." Mr. Pickard, who little expected, and somewhat dreaded such an honour, made a profound bow, but secretly hoped that His Majesty might think no more of the matter. On mentioning the circumstance to his friend, General Garth, the king's equerry, the General replied, "You may depend upon it that the king will be as good as his word, if he has once said so, and that His Majesty will as certainly bring the Queen with him." Mr. Pickard, who was a very plain and domestic man, was somewhat alarmed at the prospect of having to entertain a sovereign at his humble parsonage, and did not hesitate to express his apprehensions to the General; who, however, told him not to trouble himself about it, as he knew that nothing would more grieve both the king and the queen than to suppose that any preparation had been made for their visit. "But only take care," said General Garth, "to have a good loin of mutton in the house, and let your cook cut off some

chops whenever the king arrives." With this advice, and an additional assurance from the General, that, whenever he should be informed of the day on which His Majesty was coming, a signal should be hoisted at Weymouth which could be seen from Mr. Pickard's house, he was somewhat consoled, and resolved to await the intended honour with all due composure. At length, the signal-flag was discerned one morning; and soon after noon, the whole Court had quitted the town for the village, and every necessary direction was immediately issued at the parsonage to the entire establishment. Every thing, for some time after the arrival, went off *à rien mieux*; the queen, in particular, being much interested with a very fair collection of botany and conchology which Mr. Pickard happened to possess. Considerable delay, however, unfortunately occurred in the arrival of the mutton chops; for which, every one who was in the secret found it impossible to account. For a long time it was hoped, in vain, that the expected provision would appear; but at length the embarrassment discernible among the heads of the family, in consequence of the continued delay, and the conviction, on their parts, that it would be indecorous, if not impossible, to quit the royal presence for the purpose of inquiry, induced Lady Charlotte Finch to suspect that something must be wrong; and she accordingly whispered Mrs. Pickard as to the cause. Immediately on being informed of it, with her usual kindness, she quitted the room; and, to her utter astonishment, found the cook and the other servants very naturally engaged in alternately peeping through the keyhole at the royal party, the mutton chops having been as completely forgotten as if they had never existed. Aware, at once, of the whole difficulty of the case, she hurried the out-door company into their proper department, and, with her own hands, so kindly assisted them in



preparing the intended fare, that, before long, His Majesty and his amiable consort were abundantly supplied, and never knew how narrowly they had escaped a "lenten entertainment," until they enjoyed a mutual laugh on their return, in which no one joined more heartily than the excellent monarch. It is pleasing to add, that a result of this visit was the promotion of a son of the family, who had chosen the army for his profession, upon the considerate application of the queen herself.

MISCELLANEOUS.

SIR WILLIAM BEECHY told the narrator that the occasion of his painting the large picture (first at Windsor, but now at Hampton Court,) of George III. reviewing his troops, was the circumstance of the queen observing him to be out of spirits, in consequence of the loss of a child; upon which Her Majesty very kindly said to the king, that she felt so concerned at observing his depression, that she wished His Majesty would give him some employment, as a means of restoring his usual tone of mind. The king at once consented, told him of the queen's kindness, and left the choice of a subject to himself. He then submitted to the king the sketch of a supposed review by His Majesty, in which he also introduced the Prince of Wales (afterwards George IV.), the Duke of York, Sir William Fawcett (the Adjutant-General), and Generals Dundas and Goldsworthy, as attendants; with a charge of light and heavy horse in the back ground, and the Prince giving the word as the colonel of his regiment. Upon his Majesty approving it, each party sat for his likeness; and that of the king is now in the possession of the writer. Sir William also took a portrait of the king's favourite white horse "Adonis," and then executed the painting, which is certainly his *chef-d'œuvre*. Sir William added, that it was a considerable time before he heard any thing of the payment;

and he was finally advised, by all the friends he consulted, to send in a regular charge; upon which advice he at length acted. No notice being taken for a further period, he became anxious, as fearing he might have committed two mistakes; 1st, that of having applied at all; and, 2dly, that of having named too high a sum. This embarrassment was at length relieved, by the king saying to him, in the kindest manner, when he had nearly relinquished all hope of hearing further, "O! Beechey, I have been long intending to pay your account for the Review. Pray send to —— [the Privy Purse] on Wednesday, and I will tell him, before, not to forget you any longer." It need hardly be added how great a relief to the artist this kind intimation produced. They whose knowledge of the world may have taught them that a king, and even the best of kings, may find it more convenient to discharge an account at one time than another, will not think the worse of this estimable monarch, from the conclusion of this anecdote; while they may, from its commencement, be led to think more highly both of him and his amiable consort, whose character has been pleasingly illustrated, of late, by the appearance of Madame d'Arblay's "Diary." Complainers of things in general, and of royalty in particular, will do well to remember, that much of the good which is done "by stealth," and which shuns observation and applause, as looking elsewhere for its reward, can never be known during the life of the performer; and that most of it will never be known at all in this world. It is not too much, for instance, to assert, that very few, comparatively, who lived in the reign of George III. and his queen, possessed the means of duly appreciating the character of either; while the public at large, who derived their information only from the disgraceful libels of the person calling himself "Peter Pindar," and from similar sources of scandal,

took (as might be expected) a very erroneous view of both those illustrious characters.

MISCELLANEOUS.

ABOUT this time Lady Huntingdon engaged in an affair which had excited much of the public attention, and ultimately drew forth the censures of royalty. Dr. Cornwallis, Archbishop of Canterbury, during the preceding winter had given several large balls and convivial routs at his palace. Mrs. Cornwallis was also recognised, in all the journals of the day, as a leading personage in the fashionable world, who eclipsed everybody by the splendour and magnificence of her equipages and entertainments. These outrages on all decency attracted the notice of every friend to propriety, and even drew forth many satirical observations from some of the gay personages who were most frequent at the palace. Although Lady Huntingdon did not feel herself called upon to be a regulator of public morals, she nevertheless felt that such gross violations of established order and decency required some check. With the Archbishop her ladyship was unacquainted; but, through the medium of a family connexion, she was resolved on making some attempt, in a private way, to put a stop to what was so loudly complained of on all sides. George, first Marquis of Townshend, had married her ladyship's cousin, Lady Charlotte Compton, only surviving child of the Earl of Northampton, who inherited, in his own right, the Baronies of Compton and Ferrars of Chartley. The marquis was nephew, by marriage, to Charles Earl of Cornwallis, brother to the Archbishop; and by this means Lady Huntingdon obtained an audience with his Grace of Canterbury, having been introduced by the Marquis Townshend, who attended her to the palace, and seconded her ladyship's remonstrances.

Although this matter was conducted with the utmost



privacy and delicacy on the part of Lady Huntingdon and the Marquis Townshend, his Grace was violently offended; and Mrs. Cornwallis scrupled not to reprobate and ridicule Lady Huntingdon in all the fashionable circles. But this, instead of having the effect she so much desired, only drew additional odium on the Archbishop, whose popularity sustained a severe shock by a line of proceeding so utterly inconsistent with the gravity and decorum of the sacred character of a prelate.

Lady Huntingdon, having failed in this attempt, next applied to Mr. Madan, whose brother, Dr. Spencer Madan, afterwards Bishop of Peterborough, had married Lady Charlotte Cornwallis, niece to the Archbishop. But his Grace still disregarding every remonstrance, and becoming more violent in his abuses of those whom he was pleased to brand as Methodists and hypocrites, Lady Huntingdon made application for a private audience with the king, which was most graciously granted.

On the day appointed, her Ladyship, accompanied by the Duchess of Ancaster and Lord Dartmouth, went to the king's palace at Kew, where she was received in the most gracious manner by both their Majesties. The king listened to every thing she said with great dignity and marked earnestness, but with evident emotion. "Madam," said he, "the feelings you have discovered, and the conduct you have adopted on this occasion, are highly creditable to you. The Archbishop's behaviour has been slightly hinted to me already; but now that I have a certainty of his proceedings, and his ungracious conduct towards your ladyship, after your trouble in remonstrating with him, I shall interpose my authority, and see what that will do towards reforming such indecent practices."

Lady Huntingdon had the honour of conversing with their Majesties for upwards of an hour, on a great variety of topics.



The king, and also the queen, complimented her ladyship, in the highest terms, on the many benevolent actions which had been reported to them, and her great and commendable zeal in the cause of religion.

His Majesty then told Lady Huntingdon that he was no stranger to her proceedings; but added, that he often found it difficult to obtain an unprejudiced account of what she said and did. "I have been told so many odd stories of your ladyship," said the king, "that I am free to confess I felt a great degree of curiosity to see if you were at all like other women; and I am happy in having an opportunity of assuring your ladyship of the very good opinion I have of you, and how very highly I estimate your character, your zeal, and abilities, which cannot be consecrated to a more noble purpose."

His Majesty then spoke of the talents of some of her ladyship's preachers, whom he understood were very eloquent men. "The bishops," said he, "are very jealous of such men;" and he went on to mention a conversation he had lately had with a dignitary whom he would not name. The prelate had complained of the conduct of some of Lady Huntingdon's students and ministers, who had made a great disturbance in his diocese. "Make bishops of them—make bishops of them," said the king. "That might be done," replied the bishop; "but, please your Majesty, we cannot make a bishop of Lady Huntingdon." "Well, well," said the king, "see if you cannot imitate the zeal of these men." The queen added, "You cannot make a bishop of her, 'tis true: it would be a lucky circumstance if you could, for she puts you all to shame." His Lordship made some reply, which did not please the king; and his Majesty, with more than usual warmth, remarked, "I wish there was a Lady Huntingdon in every diocese in the kingdom." It is

remarkable that this bishop never after, made his appearance at court. The queen inquired for Lady Chesterfield, who had been a great favourite with their Majesties, but had not visited court for some years. The king reminded Lady Huntingdon of his father, of whom he spoke in a feeling manner, and lamented his premature death. "I remember seeing your Ladyship," said the king, "when I was young. You then frequented the court circle; and I cannot forget that you were a favourite with my revered father, the Prince of Wales."

"We discussed a great many topics," says Lady Huntingdon, "for the conversation lasted upwards of an hour, without intermission. The queen spoke a good deal, asked many questions, and, before I retired, insisted on my taking some refreshment. On parting, I was permitted to kiss their Majesties' hands; and when I returned my humble and most grateful acknowledgments for their very great condescension, their Majesties immediately assured me they felt both gratified and pleased with the interview, which they were so obliging as to wish might be renewed."

A few days after this interview, the good monarch addressed the following admonitory Letter to the Archbishop of Canterbury:—

"MY GOOD LORD PRIMATE—I could not delay giving you the notification of the grief and concern with which my breast was affected, at receiving authentic information that routs have made their way into your palace. At the same time, I must signify to you my sentiments on this subject, which hold these levities and vain dissipations as utterly inexpedient, if not unlawful, to pass in a residence for many centuries devoted to divine studies, religious retirement, and the extensive exercise of charity and benevolence—I add, in a place where so many of your predecessors

have led their lives in such sanctity as has thrown lustre on the pure religion they professed and adorned.

“From the dissatisfaction with which you must perceive I behold these improprieties—not to speak in harsher terms,—and on still more pious principles, I trust you will suppress them immediately; so that I may not have occasion to shew any further marks of my displeasure, or to interpose in a different manner. May God take your Grace into his almighty protection!

“I remain, My Lord Primate, your gracious friend,

“G. R.”

The first time their Majesties saw Lord Dartmouth, after the interview with Lady Huntingdon, the king told him he thought her ladyship one of the best of women; a sentiment in which the queen heartily concurred. “I was much taken with her appearance and manner,” said His Majesty: “there is something so noble, so commanding, and withal so engaging about her, that I am quite captivated with her ladyship. She appears to possess talents of a very superior order; is clever, well informed, and has all the ease and politeness belonging to a woman of rank. With all the enthusiasm ascribed to her, she is an honour to her sex and the nation.”

The habitual piety of the king was perhaps the most striking feature of his character: it was manifested at a very early period of his life, and continued with him bright and glowing to the last. Although he might be said to be more particularly the father of the Established Church, he was still the zealous friend and advocate of genuine religious toleration. All classes of his religious subjects were equally objects of his tenderness and love. His Majesty, happening one day to pass in his carriage through a place near one of the royal palaces where a rabble had gathered together to interrupt the worship at a Meeting-house, His Majesty



stopped to know the cause of the tumult; and being answered that it was only some affair between the town's people and the Methodists, he replied, loud enough to be heard by many, "The Methodists are a quiet, good kind of people, and will disturb nobody; and if I can learn that any persons in my employment disturb *them*, they shall be immediately dismissed." The king's sentiments soon spread through the town, and persecution has not dared to lift its head there since that period.

The king's anxiety for the prosperity of the Established Church was great; yet he was far from being displeased when he saw persons of other persuasions propagating zealously what they believed conscientiously. His displeasure, however, he could not conceal, when he saw men, who professed to believe, acting as though they believed not.

The Duchess of Ancaster was for some years a constant attendant at Lady Huntingdon's house, and always professed a great respect for religious persons, with whom she frequently associated. For Lord Dartmouth she had a very high esteem, and always lived in habits of great intimacy with him and Lady Dartmouth. This union was strengthened by a near family connexion, the Duke of Ancaster having had, for his first wife, Lady Nicholl, the mother of Lady Dartmouth. One day, at court, Lady Huntingdon became the subject of conversation; when a lady of rank observed she thought her "so great an enthusiast, that she certainly must be deranged in her intellects." The king, who had been listening most attentively, replied, with great quickness, "Deranged, Madam, did you say?" "Yes, please your Majesty," said her ladyship; "for no one could act as she does that was not insane:" and then related the circumstance of Lady Huntingdon having called on the Archbishop of Canterbury to "preach to his grace for presuming to see



company; which impertinence," she said, "Mrs. Cornwallis resented with a becoming spirit." Their Majesties and the Duchess of Ancaster exchanged looks, and the king laughed heartily.

The Duchess of Hamilton, who was present, fearing the unfortunate marchioness would get deeper into the scrape, made a motion to her to be silent; which the king perceiving, immediately demanded of her ladyship what Mrs. Cornwallis had said of Lady Huntingdon, and if the Archbishop had not given her his blessing. "His blessing!" repeated the marchioness, with much surprise; "no, indeed, please your Majesty; I am sure she had no right to expect any such favour. I really don't know what I might not have said, had she intruded herself upon me in a similar manner." Observing the Duchess of Ancaster smile, the marchioness added, "If your Majesty wishes to be further informed of Lady Huntingdon's practices, I dare say the Duchess of Ancaster can give you every information, as she is a very great friend of her ladyship's." "I am proud of the friendship of such a woman," replied the duchess; "and know of nothing to condemn, but much to commend in the Countess of Huntingdon." The queen, perceiving the temper of the marchioness a little ruffled, observed that she had lately derived much pleasure in the society of Lady Huntingdon, whom she considered a very sensible, a very clever, and a very good woman. The unfortunate marchioness was all astonishment and confusion; and would have withdrawn immediately, had not the king, in the kindest manner, taken her by the hand, and assured her she was "quite mistaken in the opinion she had formed of Lady Huntingdon." "Pray, Madam," said his Majesty, "are you acquainted with her?" The marchioness replied in the negative. "Have you ever been in company with her?" inquired the king. "Never!"

replied the astonished marchioness. "Then," said the monarch, "never form your opinion of any one from the ill-natured remarks and censures of others. Judge for yourself; and you have my leave to tell every body how highly I think of Lady Huntingdon."

*Life and Times of the Countess of Huntingdon.*

Vol. II. p. 285. First Edition.

With no desire to aggravate such conduct as this excellent monarch felt it his duty to rebuke in the Metropolitan who thus dishonoured himself and his order, the interests of truth require it to be added, that Dr. Cornwallis had not even the plea of inexperience in the duties of his function to offer; for he had been a bishop about twenty-three years, and nine years after his elevation obtained a bishopric for his nephew. It is impossible to calculate the important results which may have followed such a well-merited rebuke; and far from its publication being any offence against charity, its suppression would be assuredly a greater.

MISCELLANEOUS.

WHEN the crown was put upon the king's head, attended with great shouting, the two archbishops came to hand him down from the altar to receive the Sacrament; when he told them he could not partake of that ordinance wearing his crown; for he looked upon himself, when approaching the King of kings, in no other light than that of an humble Christian. The bishops replied, that, although there was no precedent, his wish should certainly be complied with; and immediately he (the king) took it off, and laid it aside, begging the same might be done with the queen's crown. On being informed that could not be done, on account of the manner of its being put on, he replied, "Well, then, let it be considered as part of her dress, and in no other light."

TURNER'S *History of George III.*

He was a king, bless'd of the King of kings.

SHAKSPEARE—*Henry VI.* Act 1. Scene 1.

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INSCRIPTION INTENDED FOR THE STATUE OF GEORGE III.

IN PALL MALL EAST.

HIS Most Excellent Majesty, George the Third, King of Great Britain and Ireland, Defender of the Faith. A monarch who was the protector of Christianity, without the honours of a saint; and the conqueror of half the globe, without the fame of a hero: who reigned amidst the wreck of empires, yet died with the love of his people; when peace was established throughout his whole dominions; when the literature and the commerce of his country pervaded the world; when British valour was without a rival; and the British character without a stain.

*Gentleman's Magazine*, Sept. 1836.

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GEORGE III. ON JACOBINISM.

“AND what are you doing now, Dr. Burney?” said the king.

“I am writing for the new Cyclopædia, Sir.”

“I am glad the subject of music,” he answered, “should be in such good hands.”

And then, with an arch smile, he added, “For the essay writers, and the periodical writers, are all, I believe to a man, at this time Jacobins.”

And afterwards, with a good-humoured laugh, he said, “That disease [the Jacobin] was first caught here, I believe, by the poets, and then by the actors; and now the infection has caught all the singers and dancers and fiddlers.”

“’Tis the shortest cut, Sir,” I answered, “to make them all what they all want to be—chiefs and masters, severally, themselves.”

More seriously, then, the king said, "The contagion was so general only from the want of religion; without which, all men were savages. Religion," he added, "alone humanizes us."

MISS BURNEY'S *Life of Dr. Burney*, Vol. III. p. 362.

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GEORGE III. AND HIS QUEEN.

FEW more valuable notices concerning George III. and his Queen occur than in Miss Burney's *Memoirs of her Father*, already referred to. It required all the weight of personal character, which eminently belonged to that monarch and his queen, to shew that some men, who wrote for bread, or from yet worse motives, had not the slightest foundation for their attacks either upon the heads or the hearts of that illustrious couple, to whose strong sense of religion, and many personal virtues, it is chiefly to be ascribed, under God, that the British throne was preserved inviolate amidst the wreck or disgrace of almost every other in Europe.

MISCELLANEOUS.

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GEORGE III.—HIS ARCHITECTURE.

WHEN King George III. visited Gloucester Cathedral, Dean Tucker began apologizing for the extreme clumsiness of the columns which support the arches of the nave. The king checked him, saying, "Have you ever measured them, Mr. Dean?" He replied in the negative. "I should like," said His Majesty, "to have one of them measured." It was done. "Come, come, Mr. Dean," said the king, "you must not find fault with the columns, they are in exact proportion."

The king made the design (among other specimens) for the Lodge in the Green Park, which till lately fronted Piccadilly.

MISCELLANEOUS.

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## GERMAN PRINCES.

THE Elector of Hesse Cassel, who was obliged to make an appearance at the Congress of Vienna, but who was very economical, and by no means rich, *had his small clothes turned* previously to his departure.

*Private Letter from Germany.*

## GHOST.

It is not made sufficiently apparent, by Johnson, that this word simply means, originally, "breath," or "spirit." See Junius on the word, and Parkhurst's Hebrew and Greek Lexicons. There can be no doubt that our word *gust* has the same northern origin as that of "Ghost."

## THE SIN AGAINST THE HOLY GHOST.

It is most probable that the Almighty has chosen to veil the precise nature of this sin under more or less of obscurity, in order that we may keep at the utmost possible distance from it. If I wish to protect an enclosure from depredation, and for that purpose affix the usual notice that traps or snares are set within, I do not, at the same time, advertise the public where they are placed, or I may be sure they will enter where they consider it safe.

REV. WILLIAM JAY—*Sermon on Whit Sunday, 1827.*

WRITTEN UNDER THE FULL LENGTH FIGURE OF EDWARD GIBBON, ESQ.,  
PREFIXED TO HIS POSTHUMOUS WORKS PUBLISHED BY  
LORD SHEFFIELD.

Thou puny statesman, thou historian bold,  
Struck from kind nature's most fantastic mould;  
Queerest of shades! hail to thy wond'rous sight,  
Which sure the shades below did much affright:

By Sheffield's pious care, with noble clay  
 Thy carcase rots, and thou review'st the day.  
 Com'st thou to shew how much it may avail  
 To write like Tacitus, and read like Bayle?  
 To float in faith 'twixt Mecca, Dort, and Rome?  
 To live like Horace, and to die like Hume?  
 Com'st thou to see if Oxford's blear-eyed dons  
 Take counsel from her more enlightened sons;  
 Admire the fruit who could not rear the tree,  
 And her dead Socrates behold in thee?  
 Give thee, for thy bold censure, bolder praise,  
 And from these lineaments thy statue raise.  
 Whate'er thy errand, welcome from the Styx!  
 Cease now thy wanderings; here thy station fix:  
 Thy darling quartos from the worms protect;  
 Enjoy the utmost heav'n thou didst expect:  
 Feed on th' ethereal vapour of thy fame,  
 And be, what thou hast tried to be—a name.

*Gentleman's Magazine*, January 1797.

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DIVERSITIES OF GIFTS.

THE Lord hath saints enough to divide into three bodies;  
 some to suffer for him, some to destroy Babylon, and some  
 to be for seed-corn, to sow again in the earth.

*Life and Death of VAVASOR POWELL*, p. 42.

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GIVE.

DR. JOHNSON'S second sense of this word, "to grow moist,  
 to melt or soften, to thaw," may be illustrated by a letter of  
 Queen Elizabeth to Edward VI.; "The colours may give by  
 weather."—*Ellis's Royal Letters*, p. 147. MISCELLANEOUS.

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## GLISTERING.

THIS word is not given by Johnson, though used by Shakspeare in the line,

“Than to be perk'd up in a *glistening* grief;”

and by Archbishop Leighton, in the passage, “What is the greatest abundance of all outward things, but a *glistening* misery, if the pardon of sin be wanting?”

MISCELLANEOUS.

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 OLD GLOVES.

THE morning of the ball, the Queen [of George III.] sent for me, and said she had a fine pair of old-fashioned gloves, white, with stiff tops, and a deep gold fringe, which she meant to send to her new Master of the Horse, Lord Harcourt, who was to be at the dance. She wished to convey them in a copy of verses, of which she had composed three lines, but could not get on. She told me her ideas, and I had the honour to help her in the metre; and now I have the honour to copy them from her own royal hand.

“TO THE EARL OF HARCOURT.

“Go, happy gloves! bedeck Earl Harcourt's hand,  
 And let him know they come from fairy-land.  
 Where ancient customs still retain their reign,  
 To modernize them all attempts were vain.  
 ‘Go!’ cries Queen Mab, ‘some noble owner seek,  
 Who has a proper taste for the antique.’ ”

MADAME D'ARBLAY's *Diary*, Vol. V. p. 187.

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 GLOW-WORM.

THE glow-worm shows the matin to be near,  
 And 'gins to pale his ineffectual fire.

SHAKSPEARE—*Hamlet*, Act 1. Scene 5.

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ARGUMENTS FOR THE BEING OF GOD DRAWN FROM THE WEAKNESS  
AND LITTLENES OF MAN.

WHEN a man hath withdrawn himself from the noise of this busy world, locked up his senses and his passions, and every thing that would unite him with it; commanded a general silence in the soul, and suffers not a thought to stir but what looks inward; let him then reflect seriously, and ask himself, *What am I?* and *How came I into being?* If I was author and original to myself, surely I ought to feel that mighty power, and enjoy the pleasure of it. But, alas! I am conscious of no such force, or virtue, nor of any thing in my nature that should give me necessary existence: it hath no connexion with any part of me, nor any faculty in me, that I can discern. And now that I do exist, from what causes soever, *can I secure myself in being?* Now that I am in possession, am I sure to keep it? Am I certain that, three minutes hence, I shall still exist? I may, or I may not, for aught I see: either seems possible in itself, and either is contingent as to me. I find nothing in my nature that can warrant my subsistence for one day, for one hour, for one moment longer. I am nothing but thoughts, fleeting thoughts, that chase and extinguish one another; and my being, for aught I know, is successive, and as dying as they are, and renewed to me every moment. This I am sure of, that, so far as I know myself, and am conscious what I am, there is no principle of immutability, or of necessary and indefectible existence in my nature; and therefore I ought, in reason, to believe that I stand or fall at the mercy of other causes, and not by my own will, or my own sufficiency.

Besides, I am very sensible—and in this I cannot be mistaken—that my nature is, in several respects, weak and imperfect, both as to will and understanding. I will many things in vain and without effect, and I wish often what I



have no ability to execute or obtain; and as to my understanding, how defective is it? How little, or nothing, do I know, in comparison of what I am ignorant of? Almost all the intellectual world is shut up to me, and the far greater part of the corporeal; and in those things that fall under my cognizance, how often am I mistaken? I am confined to a narrow sphere; and yet, within that sphere, I often err: my conceptions of things are obscure and confused; my reason shortsighted: I am forced often to correct myself, to acknowledge that I have judged false, and consented to an error. In sum, all my powers, I find, are limited, and I can easily conceive the same kind of perfections in higher degrees than I possess them; and consequently there are beings, or may be, greater or more excellent than myself, and more able to subsist by their own power. Why should I not, therefore, believe that my original is from those beings rather than from myself? For every nature, the more great and perfect it is, the nearer it approaches to necessity of existence, and to a power of producing other things. Yet the truth is, it must be acknowledged, that, so long as the perfections of those other beings are limited and finite, though they be far superior to us, there is no necessity ariseth from their nature that they should exist: and the same argument that we have used against ourselves, they may, in proportion, use against themselves; and therefore we must still advance higher to find a self-originated Being, whose existence must flow immediately from his essence, or have a necessary connexion with it.

BURNET'S *Theory of the Earth*, where the subject is further pursued and finely expanded.

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GOD ALL IN ALL.

I AM bound to thank God for my being, for the continuance and support of my life, and for innumerable benefits

respecting this world; but most of all, for making me capable of knowing, loving, and enjoying him; calling me to this happiness, and qualifying me for it. If God would give me all in heaven and earth, without himself, I should be extremely, and for ever, miserable.

God is happy in his own will, and makes it known to us that we may be happy in it too. If I am not happy in the will of God, I can be happy in nothing else: I shall be emphatically cursed with my own.

ADAM'S *Private Thoughts*.

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THE CONDESCENSION OF GOD.

“THUS saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him *also* that is of a contrite and humble spirit:”  
Isaiah lvii. 15.

A strange “also,” says Archbishop Leighton, *Exposition of the Lord's Prayer*.

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DEPENDENCE UPON GOD.

EVERY creature is to us what God makes it—a comfort or a cross, a blessing or a curse.

MATTHEW HENRY—*On Genesis iv. 11.*

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GOD, IN RELATION TO MAN.

God in nature is God above me; God in providence is God beyond me; God in law is God against me; but God in Christ is God for me, and with me.

REV. W. JAY, *Morning Exercises*, Sept. 19.

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THE WRATH OF GOD.

NATURAL philosophy informs us that the human body constantly moves about under a pressure from the atmosphere, the weight of which is almost incredible, but of which we

are perfectly insensible. The Holy Scriptures inform us, that every man continuing in his natural state goes on under a weight of wrath “more than ten worlds could bear;” and yet he knows it not, although “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.”

MISCELLANEOUS.

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GOÎTRE PECULIAR TO THE ALPS.

QUIS tumidum guttur miratur in Alpibus?

JUVENAL.

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GOLD.

UNGUENTUM Indicum.

HOWELL'S *Familiar Letters*, Book I. p. 298.

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GOLDSMITH.

THERE is something in Goldsmith's prose that, to my ear, is uncommonly sweet and harmonious: it is clear, simple, easy to be understood. We never want to read his period twice over, except for the pleasure it bestows: obscurity never calls us back to a repetition of it.

CUMBERLAND'S *Memoirs*, by himself, p. 258. Edit. 4to. 1806.

If the above be true of Goldsmith's prose, it will be readily admitted that his poetry is of the most attractive class. If “The Traveller” be more classical, “The Deserted Village” is a production almost *sui generis* for its natural and touching simplicity. More than one critic of taste has found his eyes moisten as he has proceeded to exercise his vocation on this lovely poem.

MISCELLANEOUS.

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EPITAPH ON GOLDSMITH.

THE following is Dr. Johnson's Epitaph on Goldsmith in Westminster Abbey, which may be considered as among the finest specimens of modern Latinity:—

OLIVARII GOLDSMITH,  
 Poetæ, Physici, Historici,  
 Qui nullum ferè scribendi genus  
 Non tetigit,  
 Nullum quod tetigit non ornavit:  
 Sive risus essent movendi  
 Sive lachrymæ,  
 Affectuum potens at lenis dominator:  
 Ingenio sublimis, vividus, versatilis,  
 Oratione grandis, nitidus, venustus;  
 Hoc monumenti memoriam coluit  
 Sodalium amor,  
 Amicorum fides,  
 Lectorum veneratio  
 Natus in Hiberniâ Forniæ Longfordiensis,  
 In loco cui nomen Pallas,  
 Nov. XXIX. MDCCXXXI.  
 Eblanæ literis institutus;  
 Obiit Londini  
 April IV. MDCCCLXXIV.

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GOLDSMITHS' HALL.

THE new Goldsmiths' Hall, behind the Post Office, is as beautiful as a vestal virgin; but, like her, is buried alive.

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MISCELLANEOUS.

GOOD BREEDING.

FEW to good breeding make a just pretence:  
 Good breeding is the blossom of good sense;  
 The last result of an accomplish'd mind,  
 With outward grace (the body's virtue) join'd.

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YOUNG'S *Satires*.

GOOD, COMMUNICATIVE.

HEAV'N doth with us as we with torches do,  
 Not light them for themselves; for if our virtues



Did not go forth of us, 't were all alike  
As if we had them not.

SHAKSPEARE—*Measure for Measure*, Act 1. Scene 1.

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GOOD DEDUCIBLE FROM EVIL.

THERE is some soul of goodness in things evil  
Would men observingly distil it out.

IBID.—*Henry V.* Act 1. Scene 3.

ILL blows the wind that profits nobody.

IBID.—*Henry VI.* Part III. Act 4. Scene 1.

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RETURNING GOOD FOR EVIL.

————— Do my Lord of Canterbury \*

But one shrewd turn, and he 's your friend for ever.

IBID.—*Henry VIII.* Act 5. Scene 2.

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GOOD RESULTING FROM EVIL.

FEW more remarkable instances of the above occur than that, in order to build the magnificent Cathedral of St. Peter, on the plan of Michael Angelo, a large sum of money became necessary, and Papal Indulgences were sold to raise it; when Luther, a poor Monk of Saxony, opposed them: by whose means the Reformation itself was thus unintentionally brought about by the Roman Catholics themselves.

CHALMERS—*Biographical Dictionary.*

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A GOOD MAN IN THE CITY.

My meaning in saying he is a good man is to have you understand me—he is sufficient.

SHAKSPEARE—*Merchant of Venice*, Act 1. Scene 3.

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GOOD NATURE.

LORD BACON tells us, in his *Ornamenta Rationalia*, that  
“without good nature man is but a better kind of vermin;”

\* Cranmer.

and indeed it appears so indispensable in man or woman (but more especially in the latter), that the possession of the most shining accomplishments can in no wise compensate for the want of it; whereas we have repeatedly seen persons acquire, and maintain for a long series of years, an harmonious and delightful intercourse with those to whose affection and esteem there appeared little beyond this one negative virtue to recommend them. MISCELLANEOUS.

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GOODWIN SANDS.

THE commonly received story of the sands called the Godwynes, opposite to Deal, and supposed to be so called from their having been once the estate of that Earl, and, as a just judgment for his crimes, at once swallowed up by the sea, has been long exploded, as is that of their having been once an island called Lomea. The most probable opinion of our best antiquaries is, that instead of these sands having been occasioned by an inundation of the sea, they were rather caused by the sea's leaving them at the time of that terrible inundation in the reign of William Rufus, which drowned so great a part of Flanders and the Low Countries, by which, this part of the channel, which had before a sufficient depth of water, at all times, to cover it (the channel being as navigable there as elsewhere), became a large tract of sand, dry at low water, and but barely covered with the waves at other times, and, as such, of the most dangerous consequence to mariners, as the continual shipwrecks on it sufficiently prove. This desertion of the sea in these parts might have been further increased by the inundations which followed in other places, especially one upon the parts of Zealand, consisting anciently of fifteen islands, eight of which were swallowed up by the sea, and totally lost.

HASTED'S *History of Kent*, Vol. I. p. 53. Edit. fol. 1778.

And see also SOMNER'S *Roman Ports in Kent*, p. 26.

## THE GOSPEL.

THE Gospel of Christ is like a seal or signet, of such divine graving that no created power can counterfeit it: and when the Spirit of God has impressed this Gospel on the soul, there are so many holy and happy lines drawn or impressed thereby—so many sacred signatures and divine features stamped on the mind,—that give certain evidence both of a heavenly signet and a heavenly operator.

DR. WATTS—*Sermons*, Vol. I. p. 39.

[ST. MATTHEW XX. 1—16.]

THE experience of the writer, as Under Sheriff of London and Middlesex, during three years' visitation of the prisoners in Newgate—many of whom were executed—was, that this was the most acceptable and availing portion of the Word of God, in proclaiming a free salvation to the wretched and the dying, *without money and without price*. It offers a full and complete salvation, through the Redeemer, altogether irrespective of human merit; and it can only be appreciated and received by such as feel they are irremediably undone, as viewed in themselves, and that they have absolutely *nothing to pay*; and so the writer believes that some whom he attended found it. He is well aware that many will object, "What could a layman know about the matter?" His answer is short: That layman had found mercy from the same source. And so scanty, in his time, was the provision made for the condemned, and, often, so short the interval between conviction and death, that the then Chaplain was glad to avail himself of lay assistance, and was accustomed to call the writer his "Curate."

MISCELLANEOUS.

SELDEN said that the 11th, 12th, 13th, and 14th verses of the second chapter of Titus afforded him more solid comfort than all he had ever read.

MISCELLANEOUS.

## THE DUTY OF DIFFUSING THE GOSPEL.

THE propagation of Christianity is as universal a duty as the necessity of it is perpetual. Every individual should consider himself as, in some measure, an instrument in this glorious cause—as authorized, enabled, and commanded to communicate the glad tidings of the Gospel. His wealth, his power and knowledge will, in that case, be so many talents for the execution and furtherance of it; and for the abuse of which he will one day be accountable under the awful denunciation of, “Woe unto you, for ye shut up the kingdom of heaven against men: ye neither go in yourselves, neither suffer ye them that are entering to go in.” An obligation is imposed upon those who have been so enlightened, to impart the same blessings to others, and renders every believer, in some measure, a depository of the faith.

BISHOP OF BRISTOL'S *last Sermon before the Society for the Propagation of the Gospel in Foreign Parts.*

## THE GOSPEL INVITATION.

COME, sinner! seize the present hour  
 A Saviour's grace to prove:  
 He can relieve, for he has pow'r;  
 He will, for he is love.

Hymn in Dr. ADAM CLARKE'S *Collection.*

## THE GOSPEL A GENERAL MESSAGE.

IT was a wise answer of a great man to a person who accused him of inconsistency for believing that only a certain number were appointed unto salvation, and yet inviting sinners indiscriminately to come and partake of its blessings: “If,” said he, “you will point out who the elect of God are, I will preach to them only; but whilst I am ignorant who they are, I must invite all, that I may be sure I have not withheld this invitation from any whom God intends to save.”

*Life and Times of the Countess of Huntingdon,*  
 Vol. II. p. 518. First Edition.



## THE FOUR GOSPELS.

CHRISTI vitalia gesta.

JUVENCUS, *Hist. Evang.*

## TYPES AND SHADOWS OF THE GOSPEL.

THE Jews, like children, had a picture placed above their lesson.

REV. W. JAY.

## GOVERNMENT.

ANSER, apis, vitulus, populos et regna gubernant.

[Quoted anonymously in HOWELL'S *Familiar Letters*,  
Book II. p. 302.]

OR,

“Pens, wax, and parchment, keep the world in awe.”

[*Editor.*]

GOVERNMENT, both in Church and State, is of God: Forms of government, in each, are of man.

MISCELLANEOUS.

## GOVERNMENT CENTERED IN AN INDIVIDUAL.

LE trône—c'est moi.

BUONAPARTE, *Life by Bourienne.*

WHEN the President of the East-India Board of Controul (Sir J. C. H. —) was requested, in the year 1838, to lay a Petition against the support and taxation of idolatry before the Board of Controul, his answer to the narrator was, “I am the Board of Controul.” Le trône—c'est moi! MISCELLANEOUS.

## DEFECTS EASIEST SEEN IN THE PUREST FORM OF GOVERNMENT.

THE best governments are always subject to be like the fairest crystals, wherein every icicle or grain is seen, which, in a fouler stone, is never perceived.

LORD BACON—*Ornamenta Rationalia.*

## GOVERNMENT FOUNDED ON OPINION.

NOR can it be, that when vast numbers of men submit their lives and fortunes absolutely to the will of one, it should be want of heart, but must be force of custom, or opinion, the true ground and foundation of all government, and that which subjects power to authority. For power arising from strength is always in those that are governed, who are many; but authority arising from opinion, is in those that govern, who are few.

SIR WILLIAM TEMPLE—*Essay on the Original of Government*, p. 34.

## HUMAN GOVERNMENTS.

How small, of all that human hearts endure,  
The part which laws or kings can cause or cure.

GOLDSMITH—*Traveller*.

## A PROSPEROUS GOVERNMENT.

RES gerere, et captos ostendere civibus hostes,  
Attingit solium Jovis, et cœlestia tentat.

HOR. *Epist.* Book I. 17.

## THE SCIENCE OF GOVERNMENT.

OMNIUM manibus res humanæ egent: paucorum capita  
sufficiunt.

MISCELLANEOUS.

## GOVERNMENT DIVIDED BETWEEN DIVINE WISDOM AND HUMAN FOLLY.

DEI sapientia, et hominum stultitia, mundum gubernant.

CAMERARIUS.

## THE SECRET OF GOVERNMENT.

ARS politica non est ars tam regendi, quàm fallendi homines.

IBID.

## GOVERNMENT OFTEN UNJUSTLY CENSURED.

MEN have always a propensity to impute the hardships of which they feel the pressure, to the misconduct of their rulers.

ROBERTSON'S *History of America*, Vol. I. Book II. p. 179.

## THE GOUT.

SIR WILLIAM BROWN, the physician, said there were two sorts of gout—freehold and copyhold: the one, hereditary; the other, where a person *took it up* by intemperance.

CHALMERS—*Biographical Dictionary*.

DR. F——, who was the Ordinary of Newgate, and had made medicine his study (perhaps more than theology), considered that an immediate cure of the gout, when determined to the extremities, was to be found in the application of leeches. He had himself tried, and recommended to many others, this remedy, with success. He was first led to make the experiment by considering that the symptoms of the disease indicated the propriety of assisting nature to facilitate an escape for the morbid and acrimonious humours which appeared struggling to be free; and he added, that it was not a few leeches would answer the purpose, but a dozen or more. In one of his worst attacks, he had resorted to this remedy in the morning, and dined out afterwards, with no other feeling of inconvenience than some degree of lassitude in the limb. He held that very low living in the gout was by no means advisable; and that the disease itself was more frequently produced by want of exercise than by intemperance.

## MISCELLANEOUS.

It haunts usually the easy and the rich, the nice and the lazy, who grow to endure much, because they can endure

little: that make much of it as soon as it comes, and yet leave not making much of themselves too: that take care to carry it presently to bed, and keep it safe and warm, and indeed lay up the gout for two or three months, while they give out that the gout lays up them. On the other side, it hardly approaches the rough and the poor, such as labour for meat, and eat only for hunger: that drink only water, either pure, or but only discoloured with malt: that know no use of wine but for a cordial, as it is, and perhaps it was only intended. Or, if such men happen, by their native constitutions, to fall into the gout, either they mind it not at all, having no leisure to be sick; or they use it like a dog—they walk on, or they toil and work as they did before: they keep it wet and cold; or if they are laid up, they are perhaps forced by that to fast more than before: and if it lasts, they grow impatient, and fall to beat it, or whip it, or cut it, or burn it; and all this while, perhaps, never know the name of the gout.

SIR WILLIAM TEMPLE—*Cure of the Gout*, p. 258.

NODOSA chiragra.

HOR. *Epist.* Book I. 1.

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DIVINE GRACE.

A TRUE Christian is like a flint-stone, which, though it falls into water, yet it retains fire in it still: so doth he retain his grace, notwithstanding his corruption.

*Life and Death of VAVASOR POWELL*, p. 42.

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DIVINE GRACE INDISPENSABLE.

MANURE and prune a bad tree to all eternity, it can bring forth no other than fruit of its own kind. Understanding this, is understanding the Gospel.

ADAM'S *Private Thoughts*.

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THE DOCTRINE OF DIVINE GRACE NOT TO BE WITHHELD FOR  
FEAR OF ABUSE.

THE children's bread must not be withheld, though, while it is held forth to them, the dogs should snatch at it.

BOSTON'S *Fourfold State*, p. 194.

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FREE GRACE.

WHAT man is he that boasts of fleshly might,  
And vain assurance of mortality,  
Which all so soon as it doth come to fight  
Against spiritual foes, yields by and by,  
Or from the field most cowardly doth fly?  
Ne let the man ascribe it to his skill,  
That thorough grace hath gained victory.  
If any strength we have, it is to ill;  
But all the good is God's, both power and also will.

SPENSER'S *Fairy Queen*, Book I. Canto 10.

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THE USE AND NEGLECT OF THE MEANS OF GRACE.

WHEN I was in office, I received a note early one Sunday morning, from the then Ordinary of Newgate, apprising me that he was confined with the gout; and that if I could not provide for the Condemned Sermon on that day, he feared there would be none. I immediately induced a clerical friend to attend, whose heart was in his work, and whose habitual preparation, and felicitous address, remarkably indicated him for the emergency. I then tried, with both Sheriffs, to persuade three men, who were to suffer on the next day, to be present at the sermon. They however resolutely refused to attend. All the other prisoners were present; and among them, one named Langhorne, whose turn to die for forgery was then about a month off. The sermon, which was chiefly meant for the three men who refused to hear it, arrested the

attention, and softened the heart of Langhorne, whom the preacher did not even know that he was addressing. He went from the chapel to his cell, a convinced and awakened man. From that moment, he hailed the message of salvation, of which he had scarcely, or never, heard before; and ended, by dying the most sincere penitent.

The clergyman who had preached, attended him by day and night to the last morning; and was so satisfied of his condition, as an humble recipient of mercy through the only appointed medium, that he published a full statement of his case under the title of "The Condemned Cell," 1813.

It will scarcely be believed, that upon the Sheriffs and myself visiting, after the Service, the wretched men who refused to be present, we found they had been employed through the morning in stuffing and roasting a goose, of which they then partook, as their last dinner.—They were executed on the following day!

An old Undersheriff of London and Middlesex.

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GRACE AND NATURE.

LINES ON TWO MEDALLIONS, WORKED ON THE SAME SHEET, OF JOSEPH AND HIS MISTRESS, AND DAVID AND BATHSHEBA.

By grace vouchsaf'd, how strong! withheld, how frail!  
See youth triumphant, and the aged fail. RYLAND.

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RESTRAINING (AS OPPOSED TO RENEWING) GRACE.

A MAN may abstain from evil—as Juvenal expresses it, "Metu non moribus;"—but this virtue is of secondary value. REV. ISAAC CROUCH—*M.S. Lectures.*

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RESTRAINING GRACE IS NOT CONVERTING GRACE.

WHEN a man resists sin on human motives only, he will not hold out long.

WILSON, Bishop of Sodor and Man.

## RESTRAINING GRACE.

THE devil, not only in his punishments, but in his actions, is held in chains: all the miseries we fear are entirely in God's disposal. He holds the stars in his hand, as well in respect of their malignant, as their propitious influences: all the great ones of the world are only God's sword-bearers; and because they bear the sword, we cannot hence conclude that they have the power of the sword. How should this allay our fears, since our greatest enemies can do no more than what our best friend permits! A child is no more afraid when he sees a sword, than when he sees a stick, in his father's hand. Be it a mercy, or be it a judgment, why should we trouble ourselves? it is in God's management. This was an abundant satisfaction to David, that his times were in God's hands (Psalm xxxi. 15). All his concerns, whether in prosperity or adversity, his persecution from place to place, as well as his advancement to a kingdom, were all in God's ordering.

DR. SOUTH—*Sermons*, Vol. VIII. p. 247.

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## GRACE AT MEALS.

SERENUS acknowledged it was not necessary to offer a solemn and particular petition to heaven on the occasion of every bit of bread that we tasted, or when we drink a glass of wine with a friend; nor was it expected we should make a social prayer when persons, each for themselves, took a slight repast in a running manner. Either the general morning devotion is supposed sufficient to recommend such transient actions and occurrences to the divine blessing; or a sudden secret wish, sent up to heaven, in silence, might answer such a purpose in the Christian life. But when a whole family sits down together to make a regular and

stated meal, it was his opinion that the great God should be solemnly acknowledged as the giver of all the good things we enjoy; and that the practice of our Saviour and St. Paul had set us an illustrious example.

DR. WATTS—*Miscellaneous Thoughts*, p. 65.

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## GRAMMAR.

PERSONNE n'a connu mieux que Du Marsais la métaphysique de la grammaire; personne n'a plus approfondi les principes des langues. Son Livre des *Tropes* est devenu insensiblement nécessaire, et tout ce qu'il a écrit sur la grammaire mérite d'être étudié.

VOLTAIRE—*Siècle de Louis XIV.* (Vie de Du Marsais.)

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## BAD GRAMMAR.

THEY cannot speak as many words together with as much propriety as Balaam's Ass did.

HORNE TOOKE'S Ἑπεα Πτερόεντα.

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## GRANDMOTHER.

A GRANDAM'S name is little less in love,  
Than is the doating title of a mother:  
They are as children, but one step below,  
Even of your mettle, of your very blood.

SHAKSPEARE—*Richard III.* Act 4. Scene 4.

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## GRAPES NOT GATHERED OF THORNS.

QUICONQUE est loup, agisse en loup,  
C'est le plus certain de beaucoup.

LA FONTAINE.



## THE GRAPES SOUR.

I THOUGHT her an angel till I found she would not have me; and then I discovered that she had not one good feature in her face. SHERIDAN.

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## GRATITUDE.

SOME one remarking, at Mr. Canning's table, on the infrequency of gratitude in the world, Mr. Canning observed, that his experience had led him to a different conclusion; for that he had always found the greatest gratitude displayed in the form of the most lively sense of future favours.

Communicated by Sir C. F——, Bart., who was present.

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 A GRATEFUL mind

By owing owes not, but still pays. MILTON.

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 I HAVE five hundred crowns,  
 The thrifty hire I sav'd under your father,  
 Which I did store to be my foster nurse,  
 When service should in my old limbs lie lame,  
 And unregarded age in corners thrown.  
 Take that: and He that doth the ravens feed,  
 Yea, providently caters for the sparrow,  
 Be comfort to mine age.

SHAKSPEARE—*As you like it*, Act 2. Scene 3.

LET never day nor night unhallow'd pass,  
 But still remember what the Lord hath done.

SHAKSPEARE—*Henry VI. Part II. Act 2. Scene 1.*

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## GRATITUDE A NATURAL EXPECTATION.

“To whom men have committed much, of him they will ask the more.” ST. LUKE xii. 48.

## THE DUTY OF GRATITUDE.

A WRETCHED prisoner, chained to the floor for a length of time, would deem it a high privilege to be allowed to walk across the room. Another, confined to lie on his back till it had become sore, would think it a great favour if he might be permitted to turn on his side for a few minutes. In a course of habitual pain, I am thankful for five minutes freedom from suffering. How forgetful have I been of fifty years of tolerable ease! How unmindful are we of what we call common mercies!

CECIL'S *Remains*, p. 413.

## PETITION FOR GRATITUDE.

————— O LORD, that lends me life,  
Lend me a heart replete with thankfulness!

SHAKSPEARE—*Henry VI.* Part II. Act 1. Scene 1.

## GRATITUDE, FROM CONSIDERATION OF OTHER'S AFFLICTIONS.

IT is good sometimes for the delicate rich man to look into the poor man's cupboard; and seeing God in mercy gives him not to know their sorrow by experience, to know it yet in speculation. This shall teach him more thanks to God; more mercy to men; more content to himself.

BISHOP HALL, Vol. VI. p. 86.

## MOTIVES TO GRATITUDE.

THE last great help to thankfulness is to compare various circumstances and things together. Compare, then, your sorrows with your sins; compare your mercies with your merits; compare your comforts with your calamities; compare your own troubles with the troubles of others; compare your sufferings with the sufferings of Christ Jesus your Lord;

compare the pain of your afflictions with the profit of them ; compare your chastisements on earth with condemnation in hell ; compare the present hardships you bear, with the happiness you expect hereafter ; and try whether all these will not awaken thankfulness.

WATTS'S *Nine Posthumous Sermons*, p. 181.

*Note.* This Extract supplies a remarkable example of the old antithesis and alliteration, in composition ; but they cannot be commended. [Editor.]

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THE GRAVE A REFUGE.

SECURE from worldly chances and mishaps ;  
 Here lurks no treason ; here no envy swells ;  
 Here grow no damned grudges ; here are no storms,  
 No noise.—————

SHAKSPEARE—*Titus Andronicus*, Act 1. Scene 2.

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GRAVITY.

IL avoit un air spéculatif et sérieux, fort propre à donner des vapeurs. *Memoires de Grammont*, p. 252. 4to.

Too much gravity argues a shallow mind.

LAVATER'S *Aphorisms*.

MANY pretend to be wise by the forms of being grave.

SIR WILLIAM TEMPLE—*Essay on Poetry*.

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GRAVITY A COVER FOR MENTAL DEFECTS.

LA gravité est un mystère du corps, inventé pour cacher les défauts de l'esprit. LA ROCHEFOUCAULT.

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## GRAY'S ELEGY.

THERE is a great defect in Gray's Elegy: you cannot read it without feeling a melancholy. There is no sunshine—no hope after death: it shews the dark side only of mortality. But a man refined as he was, and speculating on the bankruptcy of human nature, if he brought not evangelical views into the estimate, could describe human nature only as hopeless and forlorn: whereas what he felt a subject of melancholy, is, with me, included in the calculation. I know it must be so, and, according to my views, should be disappointed if it were not so. "My kingdom," said our Lord, "is not of this world." CECIL'S *Remains*, p. 401.

## THE GREAT.

————— QUIBUS est ——— et pater, et res.

HOR. *Ars Poetica*.

## THE PROMISES OF THE GREAT.

DINING at the Old Bailey in the October Session of 1815, Mr. Justice Ellenborough related the following story:— "When the Duke of Newcastle (who was Prime Minister) was canvassing for a seat in Parliament, he promised an exciseman, who had a vote, that he would give him the place of collector of Excise whenever the then occupant (who was at that time ill) should happen to die. 'And only let me know,' said the Duke, 'as soon as he dies, wherever I may be.' Some time after, the collector died, and the exciseman immediately hastened to the Duke, who had just retired for the night, and who was in daily expectation, at that time, of receiving news of the King of Spain's death. The valet, understanding that the man's business was urgent, introduced him to the Duke, when the exciseman exclaimed, 'He is dead! He is dead!' The Duke, supposing it was the King



of Spain, thanked him for the news, and asked him when he died. 'Yesterday.'—'Yesterday?' said the Duke; 'why you must have flown.' 'Yes,' said the exciseman, 'I certainly came pretty quick; for you know your Grace promised to give me his place.'—'The place of the King of Spain!' said the Duke, 'you impudent scoundrel; why you must be mad. Get out of the house.' " MISCELLANEOUS.

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THE LITTLE, IN LEAGUE AGAINST THE GREAT.

C'EST le propre des grands hommes d'avoir de méprisables ennemis.

VOLTAIRE—*Siècle de Louis XIV.* [Vie de Fontenelle.]

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QUOTING GREEK.

"JE n'entends pas trop bien le Grec," dit le Géant. "Ni moi, non plus," dit la mite philosophique. "Pourquoi donc," reprit le Sirien, "citez vous un certain Aristote en Grec?" "C'est," réplique le Savant, "qu'il faut bien citer ce qu'on ne comprend point du tout, dans la langue qu'on entend le moins.

VOLTAIRE—*Micromegas.* [Quoted in HORNE TOOKE'S  
'Ἐπεα Πτερόεντα.]

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CHAPEL OF GREENWICH HOSPITAL.

FOR truly classical design, in which no ornament is applied but from an antique example, the Chapel of Greenwich Hospital, as restored by the Athenian Stuart, has no rival in England—I had almost said in Italy. So pure a taste, and so characteristic a magnificence, should be consulted and adopted in all ecclesiastical structures that may hereafter be erected upon the Grecian model.

*Anecdotes of the Arts in Painting,* by REV. JAMES DALLAWAY.

## GRESHAM COLLEGE.

THE king (Charles II.) laughed mightily at Gresham College, for spending time only in weighing of air, and doing nothing else since they sat.

*Memoirs and Diary of Samuel Pepys*, Vol. I. p. 276.

Perhaps His Majesty was not so harmlessly employed.

[*Editor.*]

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## GRESHAM LECTURES.

IN the year 1596 the Corporation of London requested the two Universities to send them a list of persons properly qualified for the Professorships of Gresham College, then just founded.

Wood's *Annals*, published by Gutch.

Perhaps this would be no bad precedent now. [*Editor.*]

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## GRIEF.

How sharp the point of this remembrance is!

SHAKESPEARE—*Tempest*, Act 5. Scene 1.

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## GRIEF NOT TO BE INDULGED.

LET not your thoughts dwell continually upon your distresses and afflictions. Suffer not the chamber of your soul to be ever hung round with dark and dismal ideas. Chew not always the wormwood and the gall; but remember the many temporal mercies you enjoy, and the rich treasures of grace in the Gospel. Survey the immortal blessings of pardon of sin, and eternal life; the love of God, and the hope of heaven. Look sometimes on these brighter scenes. Suffer not your sorrow to bury all your past and present comforts in darkness and oblivion. Thankfulness is one way to joy.

DR. WATTS—*Doctrine of the Passions*, p. 126.

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## GRIEF, WHEN CURED BY PATIENCE RATHER THAN TIME.

I PRAY that the world may see what time cureth in a weak mind, that discretion and moderation help in you, in this accident, where there is so just cause to demonstrate true patience and moderation.

End of Letter from Queen Elizabeth to the mother of Sir John Norris, on his death.

LLOYD'S *Statesmen and Favourites of England*, p. 437.  
Edit. 1665.

## ADVICE IN GRIEF.

A WRETCHED soul, bruis'd with adversity,  
We bid be quiet when we hear it cry.  
But were we burthen'd with like weight of pain,  
As much, or more, we should ourselves complain.

SHAKSPEARE—*Comedy of Errors*, Act 2. Scene 1.

## CONCEALED GRIEF.

THERE is oft found an avarice in grief;  
And the wan eye of sorrow loves to gaze  
Upon its secret hoard of treasur'd woes  
In pining solitude.

MASON'S *Elfrida*, Act 1. Scene 1.

## GRIEF DEAF TO REASON.

WHY tell you me of moderation?  
The grief is fine, full, perfect, that I taste,  
And violenteth in a sense as strong  
As that which causeth it. How can I moderate it?  
If I could temporize with my affection,  
Or brew it to a weak and colder palate,  
The like allayment could I give my grief.  
My love admits no qualifying dross,  
No more my grief in such a precious loss.

SHAKSPEARE—*Troilus and Cressida*, Act 4. Scene 4.

## IMMODERATE GRIEF.

THE Duchess of Beaufort, on the death of the duke, shut herself up in a room hung with black, and refused all comfort. A Quaker, who found her thus disconsolate, in the deepest mourning, ejaculated, "What! hast thou not forgiven God Almighty yet?"

MADAME D'ARBLAY'S *Diary*, Vol. III. p. 222.

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## GRIEF—NATURAL.

————— BUT yet

It is our trick: nature her custom holds,  
Let shame say what it will. When these are gone,  
The woman will be out.

SHAKSPEARE—*Hamlet*, Act 4. Scene 7.

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## SILENT GRIEF.

THE private wound is deepest.

SHAKSPEARE—*Two Gentlemen of Verona*, Act 5. Scene 4.

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## UNAFFECTED GRIEF.

'Tis not alone my inky cloak, good mother,  
Nor customary suit of solemn black,  
Nor windy suspiration of forc'd breath,  
No, nor the fruitful river in the eye,  
Nor the dejected 'haviour of the visage,  
Together with all forms, modes, shows of grief,  
That can denote me truly. These, indeed, seem,  
For they are, actions that a man might play.  
But I have that within which passeth show:  
These, but the trappings and the suit of woe.

SHAKSPEARE—*Hamlet*, Act 1. Scene 2.

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## UNNECESSARY GRIEFS.

THE tears live in an onion that should water this sorrow.

SHAKSPEARE—*Antony and Cleopatra*, Act 1. Scene 2.

## GROCER.

DR. JOHNSON refers to the word “gross” for the etymology of this word; or to *grossus*, “a fig,” as now sold by grocers: but the first, alone, is the true one; the Grocers’ Company being one of merchants or traders dealing *in gross*, or *wholesale*, in any commodity; and the subsequent application to dealers in figs being only popular and vulgar.

MISCELLANEOUS.

## GROWTH.

DR. JOHNSON derives this word from “grown;” but it is merely the third person singular, present tense, of the word to *grow*; and is so spelt by Greenham in p. 109, and elsewhere, of his folio works [Edit. 1612]; as “truth” is simply *troweth*, the same part of the verb to *trow*, or “think”. See Horne Tooke’s *Ἔπεα Πτερόεντα*.

MISCELLANEOUS.

## THE PLEASURE OF GRUMBLING.

CHANCUN se fait des plaisirs à sa mode,

Et selon son tempérament :

Pour moi, qui suis chagrin, et que tout incommode,

Je prens mon divertissement

A gronder tant que le jour dure,

Sans pouvoir (je le jure)

M’imaginer comment

Aucun se peut divertir autrement.

“ It is the mind’s peculiar hue,

That tints the pleasure we pursue :

To sad chagrin a prey,

I find supreme delight  
 In grumbling day and night;  
 And from my soul I cannot tell  
 How time can e'er be pass'd so well  
 In any other way."

MISCELLANEOUS.

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 GUICCIARDINI'S HISTORY.

THE most authentic history (may I add, I fear?) that ever was composed. I believe it, because the historian was an actor in his terrible drama, and personally knew the principal performers in it: and I fear it, because it exhibits the woeful picture of society in the fifteenth and sixteenth centuries.

SIR WILLIAM JONES—*Life, by Lord Teignmouth*, p. 325.

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## GUNPOWDER PLOT—THE ANONYMOUS LETTER.

THE following Letter, written by the Compiler, first appeared in the *Times* Journal of the 30th of Nov. 1839. It is here slightly corrected, chiefly in the typography:—

“ TO THE EDITOR OF THE TIMES.

“ SIR—The valuable works of “ Guy Fawkes” and “ The St. Bartholomew Massacre,” which you have lately reviewed, present erroneous statements as to the writer of the celebrated anonymous letter. (See a *fac simile* of it in Vol. XII. of the *Archæologia*, p. 200.) It is certain that Percy and Tresham have both been suspected of writing it, as those works suggest; but the evidence is conclusively in favour of a very different authorship. Dr. Nash, in his *History of Worcestershire*, published sixty years since, was, I believe, the first who publicly recorded the long tradition of that county, that Mrs. Habington was the writer of the letter, who was the wife of Thomas Habington (both Roman Catholics), he

having been deeply implicated in the conspiracy, and been in confinement before, for his part in the Spanish plot of Elizabeth's reign. (Vide Nash, Vol. I. p. 585.) He resided at Hindlip Hall, an ancient house near Worcester, moated round, and provided with remarkable hiding-places and secret chambers, which are fully described by Nash, who gives an engraving of it, as he does of the portraits of Habington and his wife. Mrs. Habington was the daughter of Lord Morley, and the sister of Lord Monteagle, to whom the letter was addressed. [The house was pulled down before the date of this letter.] That, from the many previous meetings of the conspirators at Hindlip (several of which are in evidence), Mrs. Habington must have known of the existence of the plot, is hardly to be doubted. That she would have desired to save her own brother from such a death, by keeping him from the meeting, was only natural: and there is one fact, which, however minute in itself, appears confirmatory of the letter having been the work of some near relation; which is, that instead of the opening words, "Out of the love I bear to you," which were originally written, the word "you" is cancelled with the pen, and the words "some of your friends" are substituted, indicating a change of purpose: which raises the obvious inference, that after the anonymous informant had, in the first instance, meant to designate Lord Monteagle as the party intended to be spared, it had then occurred, that, if that purpose should be suspected, it might be concluded that some near connection in affinity was the author of the letter, and thus that the real source of the information would most probably be detected.

That all this reasoning led Dr. Nash and others to implicate Mrs. Habington is easily conceivable; but although there is little or no doubt of her having been the source of its concoction, I apprehend that she did no more than dictate

the letter, and that its actual writer was her intimate friend and constant companion, Miss Ann Vaux, the daughter of Lord Vaux of Harrowden. In examining the various original letters and documents collected and arranged by the late Mr. Lemon, the Deputy Keeper of the State Papers, I was first struck with the remarkable similarity appearing between the characters of the anonymous letter and those of an original letter, all in the handwriting of Miss Vaux, after her imprisonment in the Tower, as implicated in the conspiracy (dated the 12th of March 1605-6), endorsed by Sir Edward Coke, the Attorney-General, and used by him on the trial of Garnett. Upon submitting the two documents to Mr. Lemon, he said, that although it had never occurred to him before, he could feel no doubt of the identity of the writing: and as my narrative proceeds, it will be seen how entirely he agreed with me, and upon what further grounds, as to Miss Vaux having been the amanuensis employed. The purport of Miss Vaux's letter, written in the Tower, is a strong expression of her regret that Father Garnett, the Jesuit, who is known to have been her priest and confessor, should have been privy to the plot; and her object is to record his repeated disavowal to her of all connection with it, and thus to screen him, if possible, from such an imputation. It should seem that she was led to this statement in his favour, in consequence of the interrogatories of the Privy Council, to which her deposition, taken in the Tower on the preceding day (March 11, 1605-6), is an answer, and which inquiries she could not but see, tended entirely to his crimination.

In this deposition of the 11th of March, she admits that she kept a house at White Webbs, on Enfield Chase, which was well known to have been the resort of the conspirators, "at her own charge, with the help of that which she had from such as did sojourn with her," viz. the several conspi-



rators. Now, that Garnett himself resorted to White Webbs (the house thus partly kept by Miss Vaux) appears further from his deposition of the 23d of March 1605-6, all in his own handwriting, in which he admits that Catesby and Tresham were with him twice or thrice at White Webbs about a Bull from Rome; while Miss Vaux herself, in her before-mentioned deposition of the 11th of March 1605-6, notwithstanding she admits that "Catesby, Thomas Winter, Tresham, and others, came divers times to her house," she will not say "that Walley" (an *alias* used by Garnett) "was there." And in the same deposition there appears an equal desire to assist Garnett; as she says, that, "being at Winter's and at Grants" (Hoddington and Northbrook), "and seeing there fine horses in the stable, she told him" (Garnett) "that she feared these wild heads had something in hand, and prayed him, for God's sake, to talk with Mr. Catesby, and to hinder any thing that possibly he might; for if they should attempt any foolish thing it would redound to his" (Garnett's) "discredit. Whereupon he" (Garnett) "said he would talk with Mr. Catesby; and after assured her that he" (Catesby) "had those horses to go into the Low Countries." All this sufficiently fixes Ann Vaux's previous connection with Garnett, and her association with the principal conspirators; while (evidently in answer to a previous inquiry) her examination of the 11th of March 1605-6 goes on to admit a journey made by her to St. Winifred's Well, after St. Bartholomew Tide (the end of August preceding), in company with the wife of Sir Everard Digby (a principal conspirator), together with others whom she expressly refuses to name. In the same deposition she admits, that, after leaving White Webbs for St. Winifred's Well, "she passed her time with divers friends in the country; and that she came from Mrs. Habington's house at Hindlip,

where she had remained about a fortnight before her coming with her to London, which," she says, "was presently after Sir Henry Bromley" (the sheriff) "went from the house," viz. from investing that house, in order to a search for Garnett and Hall, *alias* Oldcorn, his brother Jesuit, who were both discovered there in January 1605-6. She adds, that "the first night she lay with Mrs. Habington, at her lodging in Fetter Lane, and since hath not lodged above two or three nights in one place, but refuses to say where;" and she concludes, by admitting that she was at Coughton (the seat of the Throgmortons) on Allhallows Day, but says she knew nothing of any prayer that was said there.

It further appears (in reference to White Webbs) from the examination, in the Tower, of James Johnson, a servant of Ann Vaux, on the 25th of February 1605-6, that "about Whitsuntide, after the house was taken, his mistress, Ann Vaux" (to whom he had been introduced as Mrs. Perkins) "came thither; and one of the first guests that came there was one Mr. Mese, an ancient, well-set gentleman, but plain in apparel, which was either fustian or stuff, and that he" (Garnett), "with another called Perkins, were seldom absent a quarter of a year together:" "that Catesby and Winter used to come thither for three years;" Catesby being proved, in Winter's confession, to have first propounded the scheme to him, and to have been the most active of its members. And on the 26th of February 1605-6, the same witness (Johnson) deposes, in the Tower, that "having now seen Garnett, he confesseth that he hath many times seen him with his mistress, at her house at White Webbs, and that he was called by the name of Mese when he came first, and was said to be his mistress's kinsman" (which it is known that he was not, in blood).

In the examination of Nicholas Owen, the servant of

Garnett, who was taken with Garnett and his brother Jesuit, Hall, at Hindlip, dated the 1st of March 1605-6, he "confesses that he has attended Henry Garnett, the provincial of the Jesuits, about four years: that he" (the witness) "was at Thomas Throgmorton's house at Coughton in the beginning of November last" (which house appears to have been then hired by Sir Everard Digby), "when Lady Digby was there; and they understood that Catesby, Percy, and the rest of the traitors, were up in arms." "That on Allhallows Day last" (1st of November) "Garnett said mass at Coughton House." "That Garnett was at Hindlip Hall some six weeks before the time that he was apprehended by Sir Henry Bromley, and Hall the Jesuit was there about three days before Mr. Habington's house was beset, having been there also before that time; and from thence Hall went into the country for a week, and came again, as before mentioned, some three days before the house was beset: that during the aforesaid six weeks he attended on Mr. Garnett: that Garnett lay in a lower chamber descending from the dining-room, and ordinarily dined and supped in the dining-chamber with Mr. and Mrs. Habington; and when Hall was there, he dined and supped there likewise: and he confesses that he has been oftentimes with Garnett at White Webbs." In an examination of George Chambers, taken at the Tower on the same day (the 1st of March 1605-6), he confesses "to have served Hall the Jesuit (then a prisoner in the Tower) about two years: that some six weeks after Michaelmas (being about the period of the detection) he was at Hindlip House, and Hall was there also; and that on the Sunday, in the afternoon, before the search, a servant of Mr. Habington's, called Robert" (Marshall), "brought the witness into the gallery, where Hall, his master, and Garnett, were together; and that he was once with his master at White Webbs." And this



deposition is marked with figures for use, on the trial, by Sir Edward Coke. In an examination of the Jesuit, Hall, at the Tower, dated March 5, 1605--6, he says that Garnett told him, since their mutual imprisonment, that "he" (Garnett) "would take no knowledge that he" (Hall) "was at White Webbs;" but Hall confesses that "he was with him at White Webbs at Michaelmas term twelvemonth, with ten others, before which time they resorted there ordinarily; and that Garnett said verses beginning '*Gentem auferte perfidam credentium de finibus*' ('Remove the perfidious people from the borders of the faithful')." And the same deponent (Hall), in his examination at the Tower on the 6th of March 1605--6, confesses that "he" (Hall) "sent for Garnett to Mr. Habington's house; and that by his occasion he came there about St. Barbara's Day, hearing before that he was at Coughton, and in some distress, and assured him that he should be welcome to Mr. and Mrs. Habington, and as he hoped might remain there safe; and that his" (Hall's) "man, George Chambers, brought him" (Garnett) "and his man, Nicholas Owen, thither, where he remained until his apprehension. That witness's own abode hath been most at Mr. Habington's, where he was apprehended; and that Garnett and he, when there were no strangers, did ordinarily dine and sup with Mr. and Mrs. Habington. That in the conference between him and Garnett in the Tower, Garnett told him (among other things) that he hoped the Lord Chief Justice (Popham), and the Attorney General (Coke), had no knowledge of the greatest matter that might touch him (Garnett), which he said was concerning his coming to Coughton at that time with Lady Digby; and that Garnett, on Allhallows Day last (1st of November), in private, invited those that were present to pray to be rid of heresy, and said a verse or two of a hymn for that day, '*Gentem auferte perfidam, &c.*'; and that in one



of these conferences Garnett said, "If I am free of this matter," (meaning, says Hall, "as I conceived him, of the gunpowder matter), as I hope I shall, I care not for any other thing that they have or can lay against me." In another examination of Hall, on the 6th of March, he refuses to implicate George Chambers in serving him for two years or more, because (he says) "he will not be guilty of his blood;" and states that Garnett had said to him, that he (Hall) might acknowledge White Webbs, because the Lords had promised that the parties there should have no harm for entertaining them." And being asked 'whether Garnett was not in Mr. Habington's house at least a fortnight before Sir Henry Bromley's search in January last, and whether he did not dine with Mr. Habington in the ordinary dining chamber before the search," he refused to answer both these questions. He further confesses that Garnett told him, in the Tower, that "they had not yet examined him of one point, which was, of his occasion of coming to Coughton with the Lady Digby at that time, which might seem to be most suspicious," (an apprehension explained by Coke as referring to the traitorous rising in Warwickshire and Staffordshire in November, which he imputes to Garnett). In another examination of Hall, in the Tower, on the 13th of March 1605-6, he confesses, that, "about a year or two before Queen Elizabeth's death, Garnett, the superior of the Jesuits, shewed him, at White Webbs, a Bull of Pope Clement VIII., the effect of which was, that whatever Catholics, after the Queen's death, should take part with any successor to the crown of England who should not be Catholic and obedient to the Church of Rome, should stand excommunicated and accursed;" which Bull was directed to all Catholics, and was received by Garnett from Rome. In an examination of Garnett, in the Tower, on the 23d of March 1605-6, he

states, that between Christmas and Candlemas of the year before Queen Elizabeth died, Catesby and Tresham came twice or thrice to him at White Webbs about Garnett's sending to Father Creswell, the Jesuit, in Spain, two briefs addressed to the Catholic laity and clergy of England, the titles of which are given; and this deposition is signed, in three places, by Garnett, and marked by Sir Edward Coke for the trial.

Miss Vaux states further, in her important deposition of the 11th of March 1605-6, that "William Shepherd and Robert Avery" (servants) "had been from her about a quarter of a year, and that she had no other man at Hindlip with her than Robert Marshall, who" (she adds) "also went from her before her coming from Hindlip, and never told her of his departure." Upon which, it may be observed, that as these three servants would evidently never have been mentioned by a prisoner in the Tower under a charge of treason, unless such prisoner had been first interrogated concerning them, the inquiry of the Privy Council raises an inference that one of the three (the quitting of two of whom she refers to the very period of the detection, while she distinctly names Marshall as having "also gone from her" while at Hindlip) was probably suspected by the Government as having brought the anonymous letter from Hindlip. Indeed, the circumstance of her mentioning Marshall as having quitted without telling her of his departure, necessarily supposes the previous question, whether he was sent from Hindlip by her.

A second examination of Miss Vaux, in the Tower, dated the 24th of March 1605-6, in which her signature (in the peculiar characters of the anonymous letter) occurs twice, has again chiefly for its object the vindication of Garnett, although at the expense of Tresham and of Catesby, both of whom, however, were then dead; the first having died during

his imprisonment in the Tower, and the second having been shot with Percy in the Sheriff's attack upon Littleton's house at Holbeach. This examination opens by stating, that "Francis Tresham was her cousin-german" (once) "removed;" and admits that he came sometimes to White Webbs, occasionally with Catesby, "to visit her and Mr. Garnett," both before and since the King's accession; "and at those times Mr. Garnett always gave him (Tresham) good counsel, and persuaded him to rest contented:" so that she here admits an association with Garnett of at least three years preceding. She then admits that "Garnett and herself remained at Erith" (the manor-house of which is proved by James Stanley, a scrivener of London, to have been hired for Catesby) "some time in the preceding summer, when both Tresham and Catesby visited them;" and also that "Garnett and herself were together at a house she had at Wandsworth, the first year after the King's accession, where Tresham also resorted; and that in the summer preceding this second examination, he" (Garnett) "was likewise at another house they had" (viz. Garnett and herself), but without saying where (although it is presumed that it could only be White Webbs). She then states, that at the end of the then last summer, "when Mr. Garnett and she, went into Warwickshire" (meaning, no doubt, to Coughton, the seat of Mr. Throgmorton), "they went to Francis Tresham, in Northamptonshire; and she and Mr. Garnett supped with Mr. Tresham, and went away the next day." In short, all this second examination amounts to a direct acknowledgment of Garnett and herself (whatever might have been the nature of their intimacy) having constantly lived together, and moved about from house to house in company: besides which, it is further remarkable that Garnett, in two different notes added to this examination, both being in his own hand-



writing, and signed by himself, attests the truth of Ann Vaux's statements. To this second examination her signature appears, and is equally confirmatory of the identity of the handwriting with that of the anonymous letter.

Again, as to White Webbs, in the confession of Thomas Winter, on the 22d of November 1605, which is printed in the valuable "Discourse of the Manner of the Discovery of the late Intended Treason," printed by Barker in 1605, he says, "Fawkes and myself bought some new powder, as suspecting the first to be damp, and conveyed it into the cellar. Some ten days before the 5th of November Catesby came up, with Fawkes, to a house by Enfield Chase, called White Webbs, whither I came to them. On a Sunday, at night, I was told that a letter had been given to Lord Monteagle, which he carried to Lord Salisbury; and on the next day I went to White Webbs, and told Mr. Catesby that the matter was disclosed. He told me he would see further yet, and resolved to send to Fawkes to try the uttermost; professing, if the part belonged to himself, he would try the same adventure. On Wednesday, Fawkes went, and returned (to White Webbs) at night, of which we were very glad. Thursday I came to London; and Friday, Catesby, Tresham, and I, questioned how this letter should be sent to Lord Monteagle; but could not conceive, for Tresham forswore it, whom alone we suspected. On Sunday I met Tresham again; who, confirming the detection, I informed Catesby of the disclosure, who resolved to wait for Percy, who would needs abide the uttermost trial." This is the simple record of the week preceding the 5th of November, which happened on a Tuesday; so that we have here the continued connexion of all the chief conspirators with White Webbs, the admitted domicile of Garnett, Miss Vaux, and the rest; and we have also evidence of the desperate hardihood of Catesby and Percy in "abiding



to the uttermost," which only terminated by their perishing together at Holbeach House.

It further appears, from the report of Garnett's trial in the State Trials, that Lord Chief Justice Popham, who appears, from the State Papers, to have paid unremitting attention to the subject from the beginning, addressed Garnett in these terms: "Catesby was never from you, as the gentlewoman that kept your house with you confessed" (4th James I. 1606, p. 256, Howell's edition, 1816), which gentlewoman was Ann Vaux. And the Earl of Salisbury says of Ann Vaux, when addressing himself to Garnett, "This gentlewoman, that seems to speak for you in her confessions, I think would sacrifice herself for you, to do you good, and you likewise for her." (Ibid. p. 253.)

It is further remarkable, as appears from the recital of Garnett's execution in the same volume, p. 256, that, at such execution, he considered it necessary, in his dying moments, to contradict the public rumour, which, from the known intimacy subsisting between himself and Ann Vaux, had not been very scrupulous in its whispers. The passage is as follows:—"Then turning himself from the people to them about him, he made an apology for Mrs. Ann Vaux, saying, 'There is an honourable gentlewoman, who hath been wronged in report; for it is suspected, and said, that I am married to her, *or worse*, but I protest the contrary: she is a virtuous gentlewoman, and, for me, a perfect pure virgin.' " Of this last testimony I am unfeignedly desirous that both Garnett and the lady should have the fullest benefit; but it is impossible not to allow that the "report" alluded to by the unhappy man himself was only a natural result of the connexion which was known to have so long subsisted between them.

It may be further noticed, that the fact so completely esta-

blished by Miss Vaux, in her deposition of the 11th of March, as to herself and Mrs. Habington not having quitted Hindlip Hall until after Sir Henry Bromley's search of the house on the 20th of January 1605-6, evidently connects these females with Garnett and Hall. The first is shewn, by his own evidence and hers, to have been her domestic and travelling companion for a period of some years, viz. from the accession of James I. to the detection of the Plot; the second (Hall) was the friend and confessor of Mr. Habington, at Hindlip, who (viz. Hall) had invited Garnett, by his own confession, to take shelter there; and both these men were eventually taken by the Sheriff from a secret chamber in the very house which Miss Vaux, by her own confession, had remained in "about a fortnight before her coming to London, together with Mrs. Habington," which, she says, was "presently after the Sheriff went from the house." There can thus be little doubt that both Mrs. Habington and Ann Vaux were the principal instruments of the concealment and nourishment of the two Jesuits, Garnett and Hall, while they were secreted at Hindlip. The account of their concealment in the hiding-places of this ancient mansion (built in the beginning of the reign of Elizabeth, now, alas! no more) is perhaps one of the most curious and interesting documents of history connected with this conspiracy. It is lodged among the manuscripts of the Harleian Collection at the Museum, marked 38, B. 9, and is copied by Nash. Among other passages is the following: "Forth of this secret and most cunning conveyance (a passage leading from a chimney to a chamber) came Henry Garnett the Jesuit, and another with him named Hall (Oldcorn). Marmalade and other sweetmeats were found there, lying by them; but their better maintenance had been by a quill or reed, through a little hole in the chimney into the gentlewoman's chamber; and by

that passage, caudles, broths, and warm drinks, had been conveyed in unto them." The narrative then goes on to state, that "the whole service of Sir Henry Bromley's search endured the space of eleven nights and twelve days," which would answer to the period of "about a fortnight," admitted by Ann Vaux, in her first examination, to have elapsed between her arrival at Hindlip and her departure from it; when the Sheriff, having performed his duty to the Crown, Miss Vaux's duty appeared to her to be to fly with her friend, Mrs. Habington, to London, where they were both taken into custody.

Laying all the above-mentioned circumstances together, I cannot avoid connecting the supply of these unfortunate men in their lurking-place from "the gentlewoman's chamber" as a provision made for them by Ann Vaux, (proved by herself to have then been in the house,) or else by Mrs. Habington, or rather by both. The word "gentlewoman," used in the MS. (as it had been on Garnett's trial by the Chief Justice) is equivalent to our "lady;" and it was twice used by Garnett of Ann Vaux herself, in his dying moments. It therefore rather indicates, in this place, the chamber of the principal females of a mansion, than of their attendants: and the probability is, that Mr. Habington himself being then in custody of the Sheriff, the two ladies would have occupied together the chamber which is referred to by the MS., and thus conjointly kept their friends alive.

In further confirmation of the intimate acquaintance of Ann Vaux with the chief conspirator—and, indeed, however nearly or remotely, with all the rest,—I find, that from the examination, in the Tower, of James Johnson (a servant of Ann Vaux), on the 25th of February 1605-6, (before noticed for the purpose of connecting her with White Webbs,) the witness states that he was recommended to Miss Vaux six



years before that time, as a Mrs. Perkins, and that he did not know she had any other name till three years since: that he came to White Webbs about three months before his mistress came there; and he mentions Catesby and Winter as known to him to have resorted there for no less than three years before: all which proves a concealment of her name, evidently for no good purpose, and a long acquaintance with the chief conspirators.

In the examination of Michael Rapier, (a servant of Sir Everard Digby, the conspirator,) dated the 22d of November 1605, he states, that about three weeks before that time (about the period of the detection), he was at mass at Sir Everard Digby's, when Darcy (one of the several names by which Garnett was known) officiated in presence of his master and mistress, and all the Catholics of the house, "together with Mrs. Ann Vaux;" which again fixes that female as connected with Garnett.

In the examination of William Handy, another servant of Sir Everard Digby, dated the 27th of November 1605, he states, that "about five weeks before that time he was at mass at Mr. Thomas Throckmorton's house, in Warwickshire (Coughton), at which were present Lady Digby, one Mrs. Vaux, and others; at which time there were two masses said; the one by an old priest called Darcy, and sometimes Walley (both *aliases* of Garnett), the other by Fisher;" which testimony again connects Ann Vaux with Garnett.

It is from an examination of Francis Tresham, dated the 27th of November 1605, that Garnett is proved to have used the name of "Walley;" while repeated instances occur in the State Papers, of his having employed that of "Darcy:" but more especially does this last *alias* appear from the before-mentioned examination of William Handy, where Garnett is twice noticed as bearing that name, and in the last



instance, in these remarkable terms—"He saith that the said Darcy (otherwise Walley) doth commonly remain about London, and that Mrs. Ann Vaux doth usually go with him whithersoever he goeth;" than which, it hardly seems that there can be more conclusive evidence of their intimacy: while it would further appear, that, in the interval between the discovery of the 5th of November and the 27th of that month, Garnett went more or less abroad, while the attention of the Government was so fully occupied with the other members of the conspiracy, and before sufficient evidence had appeared to indicate the necessity of his concealment.

If, however, any doubt should yet remain of the connexion subsisting between Garnett and Vaux, or the identity of her handwriting with that of the anonymous letter, the following evidence, which was drawn from the correspondence between them which was intercepted by Sir William Wade (the lieutenant of the Tower), after Garnett's imprisonment there, will perhaps remove it. There yet remains in the State-Paper Office a communication written on a long slip of paper, upon the outside of which, appears only the following note, written in common ink—

"I pray you let these spectacles be set in leather, and with a leather case, or let the fold be fitter for the nose.

"Yours for ever,                      "HENRY GARNETT."

On the other side of the paper, appears, written by Garnett himself, apparently in orange-juice, afterwards rendered apparent by some chemical process, a series of instructions from Garnett, addressed to some friend, the last words of which are, "Where is Mrs. Anne?"

In another slip of paper, written wholly by Garnett himself, in concealed ink (afterwards rendered legible), he relates a dream which Hall the Jesuit, his fellow-prisoner, had had in the Tower, of two fair tabernacles being provided for

them; and this communication also contains directions, apparently in reply to some questions of conscience put by Ann Vaux, as his disciple; for in a third slip of paper, which is all in her writing, and manifestly in the same characters as those of the anonymous letter, she addresses Garnett as "Good Father;" and after observing that she had received his spectacles, and thought it was the greatest comfort that she had in this world to hear from him, she adverts to Garnett's narrative of the dream of Hall, of which she says, that "the dream had been a great comfort to her, if at the foot of the throne there had been a place for her!" She also expressly asks "what is his will absolutely for her going or staying." It is not a little remarkable that this letter is signed A. G. (as if adopting the initial of the surname of Garnett); while in a former instance, instead of the letter V., beginning the name of Vaux, the first initial appears intended for a G., as if she had chosen to take generally the initials of A. G., but when she wrote her own surname at length, to prefix the letter G instead of V.

A further communication from Garnett is also preserved, which is partly in common, and partly in secret ink, dated March 3, and signed H. G., which is evidently intended for Ann Vaux, as he acknowledges the receipt of certain linen, and seeks to borrow money of her for payment of his own and Hall's prison dues, adding many private directions, which Mr. Pepys, who was of the State-Paper Office in 1611, attests, as considering it to be in orange juice, and which directions could only be given to the most confidential friend. He more especially observes in it, "Your last letter I could not read; your pen did not cast ink:" and this paper of Garnett is followed by another communication, evidently in the same characters as those of Ann Vaux, and of the anonymous letter; but being on coarse paper, and of very faint

characters, little more can be deciphered than that it begins by addressing Garnett as "Dear Father," and regrets "that he should have received a paper which he could not read;" thus proving the last communication to have been an answer from Ann Vaux to the preceding one from himself, in which he had complained to her of that inconvenience.

The last document of this series is one originally written in secret ink, and, above all the rest, displaying the same character of writing as the anonymous letter. It is clearly from Ann Vaux to Garnett, beginning in common ink, with a request, as a blind, that he would try whether the spectacles fitted his sight; but afterwards proceeding, in secret ink, to ask his instructions and advice, and informing him of many particulars for his government while he should continue under the examination of the Privy Council. This document concludes in these remarkable terms:—"To live without you, is not life, but death: now I see my loss. I am, and ever will be, yours; and so I humbly beseech you to account me. O! that I might see you. Yours." This paper is without a signature, but indeed it does not require one.

There is also extant at the same office a most curious document wholly in the handwriting of Garnett, and marked by Sir Edward Coke for his use on the trial, giving a full account of his own discovery at Hindlip House, also of his journey to town, his examination before the Privy Council, and his treatment in the Tower; which document is addressed by him "To Mrs. Ann, or one of ours, first;" with a charge of secrecy. It is dated "Shrove Tuesday;" is all in his own handwriting, surmounted with a cross, and the words "Jesus Maria." It contains the most pitiable account of such sufferings, for the term of seven days and seven nights, as would have done honour to a better cause. Among



other things, he says to Ann Vaux, "For yourself, when I know how you can place yourself to your contentment, I will advise you whom you may rely on;" and this is evidently in answer to her preceding inquiries for her personal government. He then asks her, "Where is Mr. Greenwell, and Mr. Gerard?" (the Jesuits;) which supposes his belief of her continued intercourse with those traitors: and conjures her, for God's sake, to provide bedding for James, John, and Harry, probably three of his fellow prisoners in confinement.

A letter follows, written from Hindlip by Sir Henry Bromley, dated the 23d of January, in which, after describing the arrest of the two servants of Garnett and Hall, he observes, he could by no means persuade Mrs. Habington to quit the house unless he had forced her; which fact is now sufficiently accounted for, as, at the time of his writing, neither Garnett nor Hall had been discovered. Only Owen and Chambers were detected first; but it was not until some days afterwards that the two Jesuits themselves were discovered.

Now, laying all this evidence together, enough will appear, from incontestible documents of the period, to prove that Ann Vaux was the bosom friend of Garnett (the chief abettor, if not the main spring, of the whole conspiracy); that, after having been long domiciled with the other traitors at White Webbs, which was kept at their joint expense, she was the companion of Mr. and Mrs. Habington at Hindlip (the country-seat of the conspiracy), before the sheriff's search; when she admits that she proceeded with her intimate friend, Mrs. Habington, to the lodgings of the latter in London, immediately after the investment of the house by the sheriff: that, from her known association with Catesby and others, and her peculiar connexion with Garnett, it can hardly be



doubted that she possessed sufficient knowledge of the intended plot and its details, to render her a very likely instrument to preserve the life of the brother of her friend : and on whose fidelity, I would ask, could any person, desirous of admonishing him of his peril, be more likely to rely, than Mrs. Habington would on her intimate associate at bed and board, Mrs. Ann Vaux? And whose hand, if it were, as it must have been, an object to conceal her own, would she have been more likely to employ as her amanuensis, than that of the same confidante? When we, then, come to find the characters of a whole letter, and portions and signatures of some others written by that female, identical with that of the letter itself, we surely come as near as historical and documentary evidence can carry us to the conclusion adopted by me ; viz. that although it was Mrs. Habington's mind that dictated the letter addressed to her brother, it was the hand of her friend and associate, Miss Vaux, which supplied her with the means of executing her purpose. That Percy was likely to be the medium of saving Lord Monteaule (although he was undoubtedly first suspected by Lord Monteaule himself), is negatived by the whole course of a notoriously bad life, terminated by a death of open rebellion. Poor Percy, indeed, had, as Shakspeare says, " no more mercy in him than there is milk in a male tiger ;" and as to Tresham, although the circumstance of his daughter Muriel having been the second wife of Lord Vaux (Miss Vaux's father), may possibly have induced such a suspicion, there really is neither positive nor presumptive evidence to fix him with the writing or delivery of the letter, beyond the suspicions of the other conspirators, who charged him with having sent it ; which, however, he as positively denied.

If it should now be asked, What was Mr. Lemon's opinion ?

I answer, that he never doubted of the correctness of this view.

In a letter from Mr. Lemon, now lying before me, after observing that the anonymous letter was in Lord Monteaule's possession at least eight days before the plot was discovered, he adds, "You and I have very little doubt who was the writer; or that it was contrived between the two ladies, Mrs. Habington and Mrs. Vaux, and that the latter was the actual transcriber."

In another he says, "As to the anonymous letter, nothing, in my opinion, can be more conclusive than your arguments." In a third letter, Mr. Lemon says, "Mr. Jardine confesses he differs with us in opinion about the handwriting of the famous letter; but I told him my opinion was made up on the subject, and every time I looked at it, the more and more was I convinced that we were right. Except on this point, I think his book will be a good one, but still not in that *con-amore* style that you and I would have entered into it." In his last letter to me, he again says, "I decidedly agree with you in the identity of the letter."

In conclusion, I will merely observe, that the most invaluable and authentic book on the subject of the Powder Plot is unquestionably the work published by Dr. Barlow, Bishop of Lincoln, in 1679, with a very able Preface by the Bishop, entitled, *The Gunpowder Treason, with a Discourse of the Manner of its Discovery, &c.*

This volume is a reprint of the King's Speech to both Houses of Parliament on the subject, and of "A Discourse of the Manner of the Discovery of the Gunpowder Plot," both which first appeared in 1605, printed by Barker; which account (though anonymous) is justly commended by Miss Aiken, in her *Memoirs of James I.*, as a most able and

temperate narrative of the whole affair. To this reprint, the Bishop adds the two trials: first, of both Winters, Guy Fawkes, Grant, Rookwood, Keyes, and Bates; and, secondly, of Garnett, both extracted from the State Trials; and also the Papers and Letters of Sir Everard Digby, not discovered till 1675, by the executor of Sir Everard's father, which are deeply interesting as to the part taken by him under the evil influence of Catesby, and the Priest Garnett. One poem in prison upon his wife and children is, perhaps, the most affecting thing in the language. This entire volume of Barlow, which is rarely now to be purchased, should assuredly be reprinted.

I have the honour to be, Sir,

Your most obedient Servant,

ANTIQUARIUS.\*

*November 22, 1839.*

WOOD relates that Archbishop Usher, in a Sermon preached by him at St. Mary's, Oxford, before the University, on the 5th of November 1641, stated that he had obtained two pamphlets written by Ralph Buckland, a papist; the one entitled "Seven Sparks of an enkindled Soul;" the other, "Four Lamentations drawn out of the Holy Scriptures:" both printed at Rome in 1603, two years before the Gunpowder Plot in England, which conspiracy he proved, from many passages in these tracts, was known at Rome at the time of their publication; and he further proved from them,

\* It is necessary to observe that the references made throughout this Extract are not to Mr. Jardine's publication, compiled from the State Papers, which were arranged by Mr. Lemon, which publication appeared in Knight's "Library of Entertaining Knowledge" [Criminal Trials]; but to the original documents, transcribed by the writer himself, who requested permission from Sir Robert Peel to publish the Papers not long before the passing of the Romish Relief Act in 1829; an application, however, which was expressly refused, for reasons with which the writer does not presume to interfere.—[*Editor.*]

that prayers were there sent up for the prosperous success of it. See *Life of Usher*, by ANTHONY WOOD.

A TREASON the most prodigious that had ever been attempted. LORD CLARENDON—Vol. I. Part I. p. 750.

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## H.

### HABIT.

SINCE custom is the principal magistrate of man's life, let men, by all means, endeavour to obtain good customs. Certainly custom is most perfect when it beginneth in young years. This we call education, which is, in effect, but an early custom. LORD BACON.

———— THE tyrant custom  
 Hath made the flinty and steel couch of war  
 My thrice driven bed of down.

SHAKSPEARE—*Othello*, Act 1. Scene 3.

HABIT, the instrument of nature, is a great leveller: the familiarity which it induces, taking off the edge both of our pleasures and of our sufferings.

PALEY's *Natural Theology*, p. 551.

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### FORCE OF HABIT.

WE may fight against partial prejudices, and by spirit and fortitude we may overcome them; but it will not do to war with the general tenour of education. We may blame, despise,



reject as we please; but customs long established, and habits long indulged, assume an empire that is despotic, though their power is but prescriptive. Opposing them is vain. Nature herself, when forced aside, is not more elastic in her rebound.

*Cecilia*, Vol. II. p. 280.

TANT l'esprit humain a de peine à se détacher des affaires, quand une fois elles ont servi d'aliment à son inquiétude.

VOLTAIRE—*Siècle de Louis XIV.* Vol. III. p. 435.

WHEN Humphrey Parsons, the great porter brewer, was Lord Mayor, he drove in his state coach, six of his finest dray-horses. In the procession, a man acquainted with their training was disposed to make the mob laugh, by shewing what they would do at a word. In drawing butts out of a cellar, it is the draymen's custom to make the horses clear their heels from the butt, as it rises, by *separating*; and for this purpose, he calls out "Sides all." The man, therefore, called in this manner to the horses in the procession: they obeyed, and were everywhere but where they ought to have been.

Communicated by Chamberlain Clark to Miss  
HAWKINS—*Memoirs*, Vol. II. p. 260.

IT is an observation of Cardinal de Retz, that in the period of the civil wars in Paris, the most violent of the partisans were unwilling "*se desheurer*."

LORD CHESTERFIELD.

DUM consuetudini non resistitur, fit necessitas.

MISCELLANEOUS.

IT is recorded of a man about to hire lodgings, that he objected that the giants who struck the chimes at St. Dunstan's Church would disturb his repose; to which the land-

lord replied, that the parish had just resolved to remove them in a month. The parties treated; and the month elapsed. The chimes went on as before; but the lodger had, by that time, entirely ceased to notice them.

A similar case occurred at Iron works in the North, where the proprietor had directed, that whenever his friends came to dine with him, the noisiest part of the machinery should be suspended. This had been long attended to; but, upon a particular occasion, the order had been inadvertently neglected: and upon one of the guests, who was bolder than the rest, observing afterwards that the noise had formed a complete deduction from the pleasure of the entertainment, the owner was covered with confusion; but declared that he had been absolutely unconscious of the continuance of the noise.

MISCELLANEOUS.

LUCTANTEM Icaris fluctibus Africum  
 Mercator metuens, otium et oppidi  
 Laudat rura sui: mox reficit rates  
 Quassas, indocilis pauperiem pati.

HOR. *Od.* Book I. 1.

YET we find people apparently easy in the midst of all those dangers; nay, we know that mankind shew the same indifference in cities, where the emperor, or the bashaw, amuses himself, from time to time, in cutting off the heads of those he happens to meet with in his walks; and I make no doubt, that if it were usual for the earth to open, and swallow a proportion of its inhabitants every day, mankind would behold this, with as much coolness as at present they read the Bills of Mortality. Such is the effect of habit on the human mind, and so wonderfully does it accommodate itself to those evils for which there is no remedy.

DR. MOORE'S *Italy*, Vol. I.

FOR an admirable paper on the force of habit in all the situations of life, vide *Spectator*, No. 447.

LES habitans s'accoutumerent tellement au fracas du canon, et à toutes les horreurs qui suivent un siège, qu'on donnoit dans la ville des spectacles aussi fréquentés qu'en tems de paix ; et qu'une bombe, qui tomba près de la salle de la comédie, n'interrompit point le spectacle.

VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 352.

It is well known, that, amidst the horrors of the French Revolution, when carnage polluted the streets, and no one was secure of life for a moment, no alteration took place in the public amusements ; nor was pleasure, in all its shapes, followed with less avidity by any one. A French lady of Lille assured the compiler, that, far from observing any difference on account of the atrocities and miseries going on in that capital, during the French Revolution, she thought the people even more dissipated than usual. And the same fact was frequently related to him, in Paris, of its inhabitants.

Thucydides, in his account of the Plague at Athens (the most dreadful event perhaps recorded in history), remarks, among other effects of it, that it introduced into that devoted city a more licentious way of living ; for the people, he says, having at first recourse to their gods to avert the judgment, but finding they were alike infected, whether they worshipped them or not, and that the disease was generally mortal, abandoned themselves to despair and riot ; and holding their lives by so precarious a tenure, determined to make the most of their time and money.

This will be considered by some as an anomaly of the human mind ; but will be more properly referred by others to the obduracy of the human heart, as unchanged by divine grace.

MISCELLANEOUS.

By accustoming ourselves to any course of acting, we get an aptness to go on, a facility, readiness, and often pleasure, in it. The inclinations which rendered us averse to it, grow weaker: the difficulties in it, not only the imaginary but the real ones, lessen the reasons for it; offer themselves of course to our thoughts upon all occasions; and the least glimpse of them is sufficient to make us go on in a course of action to which we have been accustomed. And practical principles appear to grow stronger, absolutely in themselves, by exercise, as well as relatively with regard to contrary principles, which, by being accustomed to submit, do so habitually, and of course. And thus a new character, in several respects, may be formed; and many habitudes of life, not given by nature, but which nature directs us to acquire.

BISHOP BUTLER'S *Analogy of Religion*, Part I. chap. v. p. 102.  
Edition 1798.

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THE FORCE OF EVIL HABITS.

—TAMEN ad mores natura recurrit  
Damnatos, fixa et mutari nescia.      JUVENAL, *Sat.* 3.

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DOING THINGS BY HALVES.

THE late Lord P—— (who was of weak intellect) bought Punch of an Italian on the road, but omitted to furnish himself with the performer also; and, of course, took nothing by his bargain.      MISCELLANEOUS.

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TWO HALVES NOT EQUAL TO THE WHOLE.

OLD Mr. Grove, the table-decker at St. James's, used, as long as he was able, to walk round the Park every day. Dr. Barnard, then a Chaplain, met him accidentally in the Mall. "So, Master Grove," said he, "why you look vastly



well. Do you continue to take your usual walk?" "No, Sir," replied the old man; "I cannot do so much now; I cannot get round the Park: but I will tell you what I do instead—I go half round, and back."

MISS HAWKINS'S *Memoirs*, Vol. II. p. 78.

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HAMPTON COURT.

HERE thou, great Anna! whom three realms obey,  
Dost sometimes counsel take, and sometimes tea.

POPE.

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THE FEMALE HAND.

—————O THAT her hand,  
In whose comparison all whites are ink,  
Writing their own reproach; to whose soft seizure  
The cygnet's down is harsh, and spirit of sense  
Hard as the palm of ploughmen.

SHAKSPEARE—*Troilus and Cressida*, Act 1. Scene 1.

—————I TAKE thy hand; this hand,  
As soft as dove's down, and as white as it,  
Or Ethiopian's tooth, or the fann'd snow  
That's bolted by the northern blasts twice o'er.

IBID.—*Winter's Tale*, Act 4. Scene 3.

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A SOFT HAND.

THE hand of little employment hath the daintier sense.

IBID.—*Hamlet*, Act 5. Scene 1.

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THE SALUTE OF SHAKING HANDS,

MR. D—— had, of all men whom I knew, one of the most pleasant and unaffected modes of address and reception of

his friends: a few words, in his manner of uttering them, found their way directly to your heart. His hand was always fully grasped within yours: not a sort of cold, stiff, protruding, pick-locking fore-finger, but the whole four fingers and thumb went instantly within all the wards of friendship's lock.

DIBDIN'S *Literary Reminiscences*.

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HANDEL.

ZELTER said poetically of Handel's Pastoral Symphony in the Messiah, that it was music "where one feels the starlight."

ATHENÆUM—*Recollections of Chorley's Music and Manners in France and Germany*.

THE discord introduced into Handel's air of "A man of sorrows and acquainted with grief" is so uncommonly pathetic, that foreigners need not a translation of the words to inform them that the notes are the tones of a broken heart, and that the composer must have written them with his tears.

SHIELD'S *Introduction to Harmony*.

THE great merit of Handel's choral fugue in the Messiah of "He trusted in God" was highly appreciated by George III.; who, in reply to a mistaken remark of no less a man than Dr. Burney, observed, "The words contain a manifest presumption and impertinence, of which Handel has, in the most masterly manner, taken advantage;" and he was so conscious of the moral merit of that movement, that whenever he was desired to sit down to the harpischord, if not instantly inclined to play, he used to take this subject, which ever set his imagination at work, and made him produce wonderful capriccios.

MISS BURNEY'S *Life of her Father*, Vol. II. p. 386.

HANDEL went early one Sunday morning to Hackney Old Church, where he wished to try the organ, which was a very good one. The organist did not at all know him, and thinking him inquisitive, and somewhat troublesome, did not pay him the compliment of asking him to play in the course of the Service, but told him that, if he liked, he might play the congregation out. Handel waited very patiently till his turn came, and then began one of his grandest efforts. The people, instead of withdrawing, were irresistibly attracted by the unusual charm. The organist, no less surprised, now inquired who he was; to which he answered that his name was Handel. "Oh! Mr. Handel," said the astonished wight, "if it is you, pray do not give yourself any further trouble, for the people will never go, as long as you sit there." Upon which, the regular practitioner resumed his seat at the keys, and the church was cleared in a trice. MISCELLANEOUS.

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THE HAPPY MAN.

NON possidentem multa vocaveris  
 Rectè beatum. Rectiùs occupat  
 Nomen beati, qui Deorum  
 Muneribus sapienter uti,  
 Duramque callet pauperiem pati,  
 Pejusque letho flagitium timet:  
 Non ille pro caris amicis,  
 Aut patriâ timidus perire.

HOR. *Od.* Book IV. 9.

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THE CONNECTION OF HAPPINESS WITH HOLINESS.

IF we seek our happiness in any thing besides the peace of God and a good conscience, we shall as certainly be unhappy as that every thing in the world is uncertain.

ADAM'S *Private Thoughts.*

TRUE happiness had no localities,  
 No tones provincial, no peculiar garb.  
 Where Duty went, she went; with Justice went;  
 And went with Meekness, Charity, and Love.  
 Where'er a tear was dried, a wounded heart  
 Bound up, a bruised spirit with the dew  
 Of sympathy anointed, or a pang  
 Of honest suff'ring sooth'd, or injury  
 Repeated oft, as oft by love forgiv'n;—  
 Where'er an evil passion was subdued,  
 Or Virtue's feeble embers fann'd;—where'er  
 A sin was heartily abjur'd, and left;—  
 Where'er a pious act was done, or breath'd  
 A pious prayer, or wish'd a pious wish;—  
 There was a high and holy place, a spot  
 Of sacred light, a most religious fane,  
 Where Happiness descending, sat and smil'd.

POLLOK'S *Course of Time*, Book V.

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HAPPINESS DEPENDS ON OURSELVES.

It is in vain that a man has all the means for happiness without, if he has not the capacity for happiness within himself.

MISCELLANEOUS.

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EARTHLY HAPPINESS.

FEW are the days of unmixed felicity which we acknowledge; while we deplore, when, by sorrow, taught their value, and by misfortune, their loss.

*Cecilia*, Vol. II. p. 89.

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FALSE ESTIMATES OF HAPPINESS.

THERE are few things in which mankind make greater mistakes than in the objects in which they place their own happiness, and in their estimate of the happiness of others.

DR. MOORE'S *Edward*, Vol. I.



## HAPPINESS A PERSONAL THING.

BUT, O, how bitter a thing it is, to look into happiness through another man's eyes!

SHAKESPEARE—*As you Like it*, Act 5. Scene 2.

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WE ARE ILL JUDGES OF WHAT WILL MOST CONDUCE TO OUR OWN  
HAPPINESS.

OUR OWN wishes are but too commonly as blind as Rachael's, who having so eagerly longed for children, that she impatiently cries, "Give me children, or else I die!" died in child-bearing.

BOYLE'S *Seraphic Love*.

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## HAPPINESS NEVER REALLY ATTAINED.

WE pine and languish for a fleeting good,  
Which still eludes us, and is still pursued.

MISCELLANEOUS.

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## HAPPINESS IN OUR OWN POWER.

THE earth would be still a paradise, if we had the art of enjoying it, and did not turn it into a curse to ourselves by our sins and passions.

ADAM'S *Private Thoughts*, p. 125.

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## TRAINING TO HARDSHIPS A DANGEROUS EXPERIMENT.

WE know, that among savages, and even among our peasants, there are children born with such constitutions, that they cross rivers by swimming, endure cold, thirst, hunger, and want of sleep, to a surprising degree; that when they happen to fall sick, they are cured without the help of medicine, by nature alone. Such examples are adduced to persuade us to imitate their manner of education, and accustom ourselves betimes to support the same

fatigues. But had these gentlemen considered, first, how many lives are lost in this ascetic practice; had they considered, that those savages and peasants are generally not so long-lived as they who have led a more indolent life; that the more laborious the life is, the less populous is the country; had they considered, that what physicians call the "stamina vitæ," by fatigue and labour become rigid, and thus anticipate old age; that the number who survive those new trials bears no proportion to those who die in the experiment;—had those things been properly considered, they would not thus have extolled an education begun in fatigue and hardships. Peter the Great, willing to inure the children of his seamen to a life of hardship, ordered that they should only drink sea water, but they unfortunately all died under the trial.

GOLDSMITH—*Essays*.

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HARMONY.

Who as they sung, would take the prison'd soul,  
And lap it in Elysium.

MILTON—*Comus*.

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THE DANGER OF HASTE.

OMNIA non properanti clara certa que sunt, festinanti improvida et cæca.

LIVY.

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HATRED OF THOSE WE HAVE INJURED—NATURAL.

PROPRIUM humani ingenii est, odisse quem læseris.

TACITUS.

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HATRED OF THE NATURAL HEART.

THERE is an universal radical enmity between the carnal and the spiritual, the serpent's and the woman's seed, the fleshly mind and the spiritual law of God, through all the

world, in all generations. Thus enmity is found in England as well as in other countries between the godly and the worldly minds. As he that was born after the flesh did persecute him that was born after the spirit, even so it was here. The vulgar rabble of the carnal and profane did everywhere hate those that condemned them by a holy life. This difference was universal, and their enmity implacable, further than common grace abated it, or special grace cured it; so that, everywhere, serious godly people, that "would not run with others to the same excess of riot," were spoken against, and derided by the names of Precision, Zealot, Overstrict, the Holy Brethren, and other terms of scorn.

BAXTER'S *Life and Times*.

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HAUTBOY.

THE hautboy strawberry, now rarely cultivated, and almost extinct (although the most delicious of the species), does not throw out separate fruit close to the ground, but produces a bunch of fruit at the top of a high stem or stalk (hence "haut-bois," in distinction from the lower plant of the common strawberry). Miller says, this delicious fruit (*fragaria moschata*, or the musk strawberry, from its peculiar perfume,) thrives best in a light soil. Excess of manure does not drive it into leaf, like the pine strawberry. In planting the beds, each row must be two feet apart, and from plant to plant in the rows must be eighteen inches, leaving the alleys between the beds three feet wide. It is one of the diœcian tribe\*; and is the *fragaria elatior* of Donn.

MISCELLANEOUS.

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HAYER.

DR. JOHNSON says, this is "the common word in the northern counties for *oats*," as it is; but he gives no

\* Where the perfect flowers are on one plant, and the imperfect ones on a second of the same species.

MARTYN'S *Botany*.

etymology. It is the *German* for oats. In a letter from Luther to Tetzels, circa an. 1517, he says, "Das er die Schrift unserntrost nicht anders behandelt wie die Sau *habersack* ;" or, "But it cannot be endured that he should treat the Holy Scriptures—our confidence—as a sow treats a sack of oats." Hence the English *haversack*, the soldier's bag of provisions for himself or horse. MISCELLANEOUS.

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HAWK.

THUANUS ("de re accipitrariâ") mentions a hawk that flew from Paris to London in a night.

DR. YOUNG, in a Note to his *Book of Job paraphrased*.

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HEALTH.

HEALTH is the greatest blessing in the world, except sanctified sickness; which is only another way of saying that the soul is of more value than the body.

MISCELLANEOUS.

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INQUIRIES AFTER THE HEALTH.

HORACE WALPOLE used to answer them by saying, "I am now at my best, for I shall never be better."

MISS BURNEY'S *Memoirs of her Father*, Vol. III.

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HEALTH PROMOTED BY WARMTH.

I BEGIN every day to like better and better Sir Richard Sackville's\* physick—store of clothes and furs. "Frigus nunquam sensi," was a piece of his physick that said, "Centum annos vixi."

Archbishop Grindall's Letter to Lord Burleigh.

STRYPE'S *Life of Grindall*, p. 80. fol. 1710.

\* The ancestor of the Dorset Family.



## THE HEART.

THE heart of man is a short word—a small substance—scarce enough to give a kite one meal—yet great in capacity; yea, so infinite in desire, that the round globe of the world cannot fill the three corners of it. When it desires more, and cries, “Give! give!” I will set it over to that infinite good, where the more it hath, it may desire more, and see more to be desired.

BISHOP HALL—*Meditations and Vows.*

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## THE HUMAN HEART.

“BUT while men slept, his enemy came and sowed tares among the wheat, and went his way.”

*St. Matthew, xiii. 25.*

They required none of his attendance; the human heart being a soil too well disposed, by nature, to bring that evil to maturity which is once cast into it.

REV. W. JONES, of Nayland.

HEAVEN'S sovereign saves all beings, but himself,  
That hideous sight, a naked human heart.

YOUNG'S *Night Thoughts.* [Night III.]

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## THE HARDNESS OF THE HUMAN HEART.

THERE is a striking image employed by one of the old divines, to illustrate the obduracy and insensibility of the human heart. He compares a man in this condition to the blacksmith's dog, who, although lying asleep at the foot of the anvil, is either not moved at all by the sparks which are continually falling about him, or only disturbed for an instant; while he returns again and again to his old position, and sleeps as sound as ever.

MISCELLANEOUS.

DR. F——, the Ordinary of Newgate, told the writer, that when a reprieve arrived for one under sentence of death he returned a Bible and Prayer Book, which the Doctor had given him, with his thanks, observing that *he had no further use for them now!* So much is it beyond the power of unassisted nature to attend any longer to the requisitions of God than while the terrors of the law, and the dread of wrath, are impending; and so little is this state of feeling worth, if that be all!

MISCELLANEOUS.

## HEART'S-EASE.

A PASSAGE in Hamlet has not been understood by the commentators. Ophelia says—

There's *pansies* for you, and that's for thoughts.

*Pansy* is the old English word for the *heart's-ease*, the cultivation of which flower having been of late much revived, the modern word, "heart's-ease," has recently been supplanted by its old term of "pansy." It is easily intelligible how the "heart's-ease" must be a cure for careful "thoughts."

MISCELLANEOUS.

## HEATHEN.

DR. JOHNSON derives this word from the German "heyden;" but Parkhurst from 'Εθνη.

MISCELLANEOUS.

## HEATHEN VIRTUES INSPIRED.

WE may discern and shew very conspicuous footsteps of divine grace, working in part, and producing no despicable fruits of moral virtue, of justice and honesty, temperance and sobriety, benignity and bounty, courage and constancy in worthy enterprises, meekness, patience, modesty, prudence, and discretion, yea, of piety and devotion, in some manner, even among Pagans; which, if we do not allow to

have been in all respects so complete, as to instate the persons endowed with them, or practisers of them, in God's favour, or to bring them to salvation; yet those qualities and actions (in degree, or in matter, at least, so good and so conformable to God's law,) we can hardly deny to have been the gifts of God, and the effects of divine grace: they at least themselves acknowledge so much; for "Nulla sine Deo mens bona est," said Seneca: and "Nemo vir magnus sine aliquo afflatu divino unquam fuit," said Cicero.

See this argument pursued, with its proper corrective, evincing the indispenable necessity of Christianity, by Dr. BARROW, *Sermon IV.*, on 1 Tim. iv. 10.

Perhaps Seneca, who is referred to by Dr. Barrow, is the most striking instance to his point; and Baxter uses him accordingly, in copious quotations occurring in his *Saints' Rest*: but there can be no doubt of Seneca's acquaintance with the Christian Creed, from his family connection with the Gallio who is mentioned in the Acts of the Apostles.

To the same purpose as Barrow, D'Aubigny says (in his *History of the Reformation*), "Zuinglius, the Swiss Reformer, has been blamed for his enthusiastic attachment to the great names of antiquity; and some of his expressions respecting them are not to be justified. But in paying them so much honour, he thought he discerned in them not mere human virtues, but the influence of the Holy Spirit;—God's dealings, far from being limited to the Holy Land, extended, as he thought, to the whole world. Plato, said he, drew from a divine source: and if the Catos, Camillas, and Scipios, had not been deeply religious, could they have acted as nobly as we know they did?"

MISCELLANEOUS.

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## HEAVEN.

WHAT a blessed place that is where we shall be delivered from all the fears and sorrows and temptations of this world; where we shall see God and the blessed Jesus, and converse with angels and glorified spirits, and live an endless life without fear of dying; where there is nothing but perfect love and peace; no cross interests and factions to contend with; no storms to ruffle or discompose our joy and rest to eternity; where there is no pain, no sickness, no labour; no care to refresh the weariness, or to repair the decay of a mortal body; not so much as the image of death to interrupt our constant enjoyments; where there is a perpetual day, and an eternal calm; where our souls shall attain their utmost perfection of knowledge and virtue; where we shall serve God, not with dull, and sleepy, and unaffecting devotions, but with piercing thoughts, with life and vigour, with ravishment and transport; in a word, where there are such things as neither "eye hath seen, nor ear heard, neither hath it entered into the heart of man to conceive."

SHERLOCK—*On Death*, p. 129.

IF earth, that is provided for mortality, and is possessed by the Maker's enemies, have so much pleasure in it, that worldlings think it worth the account of their heaven: such a sun to enlighten it, such an heaven to wall it about, such sweet fruits and flowers to adorn it, such variety of creatures for the commodious use of it: what must heaven needs be, that is provided for God himself and his friends? How can it be less in worth? Sure, God is above his creatures, and God's friends better than his enemies. I will not only be content, but desirous to be dissolved.

BISHOP HALL—*Meditations and Vows*.



WE may form some idea of the joys of heaven, by the innocent pleasures which God grants us on earth. Here is a fine situation, with wonderful prospects; every thing to delight the senses; yet all this we find in a world which is under a curse! What then may we not expect in a heavenly world, where God exercises all his power for our blessedness?

CECIL'S *Remains*, p. 388.

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HEAVEN MUST BEGIN ON EARTH.

As the kingdom of heaven may justly ravish our thoughts with the notion it bears of the beatific presence of God, of the company of angels, of glory, of pleasures and joys that are unmixed and eternal; so it may as justly serve to awaken our care and diligence and strict inspection of ourselves to consider that this kingdom must be begun within us. We must here lead the heavenly life; we must here conform in saintship to the blessed that are above; and all the graces which they have in perfection, we must here have in degree, and all aspiring towards perfection. It is the kingdom so begun that shall have its consummation in bliss; but if the spirit of this kingdom do not work in us, and change us here; if our corrupt inclinations do not die before us, but we continue filthy; the future state can never change us: by subduction of the means, by incapacity of the subject, by irreversible doom, we must be filthy still.

*Sermons* by DEAN YOUNG [Father of the author of the *Night Thoughts*], Vol. I. p. 111.

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INADEQUATE CONCEPTIONS OF HEAVEN.

MR. JOHN WILSON, the father of the present Lord Mayor (1839), had a large family. One of the children falling ill, a brother attempted to comfort her, by observing, that if she

should die, she would no doubt go to heaven. "Aye," said the sick child, "but how do I know they will ever let me come back again?"

A BISHOP once crossing the sea from Ireland, and being overtaken by a storm, was observed to display some alarm; upon which a sailor tauntingly remarked to his lordship, that he was surprised at his shewing so much anxiety, as he must needs be so sure of heaven. "Yes," said the bishop, "all that is so; but, after all, Old England for me!"

Both the above were anecdotes of the Rev. JOHN NEWTON.

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HEAVEN A PREPARED STATE FOR A PREPARED PEOPLE.

No man is transplanted into the paradise of glory but out of the nursery of grace. MISCELLANEOUS.

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PROSPECT OF HEAVEN.

It was the saying of a pious Christian, "There is this difference to me between living and dying: if I live, God comes to me; if I die, I go to him." MISCELLANEOUS.

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THE STARRY HEAVENS.

How yonder ample azure field  
 With radiant worlds is sown!  
 How tubes astonish us with those  
 More deep in ether thrown!

And those beyond of brighter worlds—  
 Why not a million more?  
 In lieu of answer, let us all  
 Fall prostrate and adore.

DR. YOUNG—*Resignation.*

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## HEAVENLY-MINDEDNESS.

“Lay not up for yourselves treasures upon earth,” &c. I had rather enter into the meaning of this saying, and be in full possession of the spirit of it, than be lord of the universe.

ADAM'S *Private Thoughts*.

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## HEBREW SHOULD BE LEARNT WITH THE POINTS.

THE difficulty of learning the pointed Hebrew, and the facility of learning the unpointed, are only at the beginning; in a short time they change places, as may be easily found by vexatious experience. He who begins without points, will, after a certain time, find himself almost standing still: for the Hebrew words unpointed present the appearance of a number of children without features; and as the learner advances, one word will efface the recollection of another, and he will have to search for the same word many times. The Hebrew without points is a smooth rock, on which, when you attempt to climb, you slide back: the points present, indeed, a more formidable appearance, but they afford a surer footing.

MISCELLANEOUS.

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## EPISTLE TO THE HEBREWS.

WITHOUT the Epistle to the Hebrews, we should want the safety-lamp which enables us to dig into the mine of the Old Testament. In its figures and shadows the prophecies are illustrated.

REV. — MAGRATH.

THE Epistle to the Hebrews is the harmony of both Testaments.

REV. J. FLAVEL.

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## HELTER-SKELTER.

THIS phrase, which Dr. Johnson supposes Skinner to derive erroneously, but without supplying any other etymology, has been supposed, of late, to be a corruption of the Latin words “hilariter celeriter.”

MISCELLANEOUS.

## HELVE.

DR. JOHNSON seems to have overlooked a better authority for this word than he gives, viz. that from Deut. xix. 5.: "As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from *the helve*, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities [of refuge], and live." MISCELLANEOUS.

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## BEATING HEMP.

ON visiting the House of Correction in Coldbath Fields, I observed the following to be the process:—Old ropes are chopped into pieces of about two feet in length. If too much tarred, they are first soaked for a couple of days; the ropes thus chopped are then untwisted, and the shreds tied together in bundles, which are beat with wooden mallets, each bundle taking a separate man; and this is what is called beating hemp. When so beat, the stuff is in a state to be picked, which is done by pulling the fibres not separated by the hammer apart with the fingers, till it becomes a collection of coarse threads; and this is sold for stopping ships' bottoms, or it is spun. Less productive labour can hardly be imagined; and yet it is difficult to find employment for those confined for short terms. MISCELLANEOUS.

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## HENAUT'S HISTOIRE CHRONOLOGIQUE.

A SMALL quarto, entitled *Histoire Chronologique de la France*, by the President Henault, is strongly recommended by Lord Chesterfield, who says that the Chronology, though chiefly relating to France, is not singly confined to it, but that the most interesting events of all the rest of Europe are also inserted, and that it is adorned by short and just reflections. MISCELLANEOUS.



## HENRY VIII.

THE late Chamberlain of London (Mr. Clark) related to the narrator an anecdote, which he said he had never seen in print, but had heard from Sir John Hawkins, with whom he began the profession of the law. It was, that the tyrant had directed, that, as soon as the execution of Anne Boleyn had taken place, a gun should be discharged to announce it; and that on hearing it, he exclaimed, "Have out the dogs;" and immediately went hunting! He is understood to have been then at a residence at Eastham, in Essex, called Green Street House; and although Mr. Lysons does not notice the circumstance in his *Environs of London*, the present owner, Mr. Morley, of the City, has heard it, as the tradition of the neighbourhood. Some notice of this residence may be found in the *Gentleman's Magazine*, but the anecdote in question is not mentioned in the article.

In a Note to the novel of *Tor Hill*, by Horace Smith, he notices the anecdote, and fixes the scene in Epping Forest; professing to found his authority upon Tindal's *Rapin*; which, however, has been referred to for any notice of the subject, without effect.

THE Dean of Wells (Dr. Ryder) told the narrator, as he looked towards Glastonbury Tor, from the window of his deanery, that there was a tradition of the county which, he believed, had never been in print, viz. that when the execrable monarch, Henry VIII., heard of the execution of Abbot Whiting, whom he had caused to be hung on the Tor, in his Abbot's vestments, he exclaimed, that "he was the first Whiting that had ever *swam so high!*"

MISCELLANEOUS.

WITH no thanks to the rapacity and injustice of the semi-papist, Henry VIII., let us not still fail to admire the overruling Providence of God, which brought so much good out of evil, as to use the unlikely instrumentality of such a profligate and heartless monarch to humble the unhallowed pretensions of the sovereigns of Rome (distinguished, for centuries, only by their ambition and their vices), to maintain a divided, or rather a supreme dominion here; while, with no such intention on the part of that wicked prince, he became, by the same policy, the instrument of introducing that light, which, ripening afterwards into brighter day, eventually overspread both England and Europe; and which, however retarded and opposed, as it has ever been, and will continue to be, by all the papal confederacy, is gradually extending its benignant influence over the whole civilized and uncivilized world. The entire policy of Henry, in its purposes and its results, affords, perhaps, no bad illustration of the quaint remark of an old theologian, who says, "God can make a straight line with a crooked stick."

MISCELLANEOUS.

I HAVE seen the first draught of this Preamble (of the Act for new Bishopricks), all written with the king's own hand; indeed, he used extraordinary care in correcting both Acts of Parliament and Proclamations with his own hand; all papers in matters of religion that were set out by public authority in this reign were revised by him, and, in many places, large corrections are to be seen, made with his own hand; which shew both his great judgment in those matters, and his extraordinary application to business.

BISHOP BURNET'S *Abridgment of his own History of the Reformation*, Book I. p. 223.

HENRY VIII., in his last year, wished to sell to the citizens of London the dissolved Priories, which they had solicited for hospitals. The king not being able to accomplish his object, Sir Richard Gresham reported to his brethren, that "the King's Highness had told him the citizens were pinch-pence [parsimonious] for not complying with his demands; to which, he added, he had ventured to answer, that his Majesty's citizens feared that the future support of the poor would prove too heavy a charge to permit them to become purchasers." It appears, that, at a subsequent court, Sir John Allen moved the City to wait upon the king, and to tender their thanks to his Highness for the *gift* of the dissolved houses. The king, therefore, had in the interval abandoned his demand. It is with no desire of depriving this unworthy monarch of the credit of founding either St. Bartholomew's or Bethlem Hospitals that this anecdote is preserved, but simply with a view to record the truth. The Governors of the latter hospital have lately placed a well-written Latin inscription in front of their new building, intimating that the liberality of the citizens had there perfected what royal munificence had commenced: and this is strictly true; while it is equally so that the early history of the royal munificence will not bear too minute an inspection.

MISCELLANEOUS.

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HENRY IV. OF FRANCE.

It is the fashion, both in France and England, to commend this apostate and immoral prince; but they alone can applaud him who form their estimate of what is good and great upon the possession of the shewy qualities of mere benevolence and amiableness—the "*bonum theatrale*" and the "*splendida peccata*" of the world: so often now, as of old, does it happen that "what is highly esteemed among men is

abomination in the sight of God!" When he was of the Protestant communion, he was providentially preserved from the massacre of St. Bartholomew, although Catherine de Medicis, Charles IX., the Duke of Guise, and others of the Royal Family, and Government, held a council whether he should not be destroyed with the rest, and only saved him as a matter of state policy. It would have been more worthy of his character to have remained in a communion, in which God had so evidently interposed for his deliverance, and not to have distrusted the Providence which had saved him from massacre, and crowned him with victory in all his subsequent conflicts, as the head of the Protestants [See D'Avila]. It was only when he deviated from that line of policy, under which his wars had been successful, and his person secure, that he lost both his crown and his life. It was not till he recognised the supremacy of the Pope, embraced the corruptions of Rome, abjured his first faith, and restored the order of Jesuits, that a cloud gathered over his empire and person, which no human foresight or power could prevent from bursting in ruin on his ill-fated head. He lived and died in open adultery, which, if less regarded in the profession he had embraced, is not less criminal in the eye of God; and he perished by the hand of one of those very agents (the Jesuits) whom he had attempted to attach to him. See the History of Sully, and Madame Duplessis Mornay's Memoirs of her Husband, who, like Sully, had been Henry's counsellor.

Few visitors of Paris know that the very room in the Arsenal to which the king was going to meet Sully, when he was assassinated in the Rue de la Ferronnerie, remains, to this hour, precisely as it appeared on that day.

MISCELLANEOUS.

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## THE HERALDS.

THESE historians, recorders, and blazoners of virtues and arms, differ wholly from that other description of historians, who never assign any act of politicians to a good motive. These gentle historians, on the contrary, dip their pens in nothing but the milk of human kindness: they seek no further for merit than the preamble of a patent, or the inscription on a tomb. With them, every man created a peer, is first a hero ready made. They judge of every man's capacity for office by the offices he has filled; and the more offices the more ability. Every General officer with them is a Marlborough; every Statesman a Burleigh; every Judge a Murray or a Yorke. They, who alive were laughed at, or pitied, by all their acquaintance, make as good a figure as the best of them in the pages of Gwillim, Edmonson, and Collins.

BURKE'S *Letter to a Noble Lord*, p. 39.

## HERALDRY.

AND heralds stickle who got who,  
So many hundred years ago.

HUDIBRAS—Part III. Canto 3.

SENANTES, fort en généalogie, comme sont tous les sots qui ont de la mémoire.

*Memoires de Grammont*, p. 50. 4to.

## HEREDITARY VIGOUR OF MIND AND BODY.

FORTES creantur fortibus et bonis :  
Est in juvencis, est in equis patrum  
Virtus : nec imbellem feroces  
Progenerant aquilæ columbam.

HOR. *Od.* Book IV. 4.

## HERMITAGE WINE.

Le vin de l'Hermitage croît sur un coteau situé dans le Dauphiné proche de la ville de Thain, sur le rivage du Rhone vis-à-vis de Tournon.

LEVIZAC'S *Notes to Boileau*, Sat. III.

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## HEROD.

It seems his besotted conscience having broken through the seventh commandment, the sixth stood too near to it to be safe long: and therefore his two great casuists, the devil and Herodias (the worse devil of the two), having allowed him to wallow in adultery so long, easily persuaded him that the same salvo might be found out for murder also. So that it was his lust obstinately continued in which darkened and deluded his conscience; and the same will, no doubt, darken and delude, and, in the end, extinguish, the conscience of any man breathing who shall surrender himself up to it. The light within him shall grow every day less and less, and at length totally and finally go out.

DR. SOUTH—*Sermons*, Vol. II. p. 83.

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## HIGH LIFE BELOW STAIRS.

I HAVE had several servants far gone in divinity; others in poetry; have known, in the families of some friends, a house-keeper deep in the Rosicrusian principles; and a laundress firm to those of Epicurus.

SIR WILLIAM TEMPLE—*Essay on Poetry*.

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## HIGH OFFICE RECOMMENDED BY A HANDSOME PERSON.

FLETCHER was Bishop of Peterborough, and at last of London. Camden saith he was *Præsul splendidus*, and

indeed he was of a comely presence, and as Queen Elizabeth knew full well,

Gratior est pulcro veniens è corpore virtus ;

“ The jewel Virtue is more grac'd  
When in a proper person cas'd ;”

which made her always, on an equality of desert, to reflect favourably on such who were of graceful countenance and stature.

FULLER—*Worthies*, Vol. I. p. 496. [Nichols's Edit. 1811.]

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HIGH PLACE.

THEY that stand high have many blasts to shake them,  
And if they fall, they dash themselves to pieces.

SHAKSPEARE—*Richard III.* Act 1. Scene 3.

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A GENTLE HINT.

A SCHOOLFELLOW of the narrator being one day observed by the master to walk lame, was asked the cause. The reply was, that a piece of pudding had fallen on his foot the day before!

MISCELLANEOUS.

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HISTORY.

ADMONETUR omnis ætas id fieri posse, quod aliquando factum est.

ST. CYPRIAN.

HISTORY is the resurrection of past ages.

OWEN FELTHAM'S *Resolves*.

PHILOSOPHY teaching by example.

MISCELLANEOUS.

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HISTORY OF THE SEVENTEENTH CENTURY.

“MEMOIRES pour servir à l'Histoire du Dix-septième Siècle,” four Volumes 8vo., is the most useful book of all the facts and chronology of that century. It is very correct and exact.

LORD CHESTERFIELD'S *Letters*.

## HISTORIANS—POETS.

WHATEVER the poets pretend, it is plain they give immortality to none but themselves. It is Homer and Virgil we reverence and admire, not Achilles or Æneas. With historians, it is quite the contrary: our thoughts are taken up with the actions, persons, and events we read; and we little regard the authors. SWIFT'S *Thoughts*.

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## A LUCKY HIT.

I WAS twice or thrice in company with Mr. Partridge, the astrologer. He valued himself not a little upon his astrological remarks in his Almanac for the year 1688, which he intimated would be fatal to King James II. Many told him afterwards that he was much out, because the king was not dead: to which he replied, that "he was *dead in law*, which was, to all intents and purposes, sufficient."

CALAMY'S *Life and Times*, Vol. I. p. 180.

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## HOARDING DEPRECATED.

UTAR, et ex modico, quantum res poscet, acervo  
Tollam; nec metuam, quid de me judicet hæres,  
Quod non plura datis invenerit.

HOR. *Epist.* Book II. 2.

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## HOCK.

THE sense of "a joint," found in Dr. Johnson, does not extend to the use of the word in Hock-Tide or Hock-Tuesday, the festival of the day on which the British extirpated the Danes by a general massacre. Some have thought that the vulgar phrase of "going the whole hog," or hock—to pursue a thing at whatever cost—to go through with it—*per fas atque nefas*, has reference to Hock-tide; but this phrase seems of late introduction, and to have been imported from America. MISCELLANEOUS.



## HOCUS POCUS.

DR. JOHNSON says that Archbishop Tillotson refers this phrase to “a form of the Romish Church;” as if hesitating to state that it is a corruption of the words “Hoc est corpus,” pronounced at the mass by the Priest, after the mysterious juggle of transubstantiation, by which he claims to convert common bread into the actual body of our blessed Lord; the denial of which pretended power has cost such multitudes their lives, under every persecution of popery. The miracle in question is certainly a *hocus pocus*, to which all the miracles of heathenism itself afford no parallel. There can be no doubt of this etymology; for the foreign pronunciation of the Latin phrase presents almost an identity in sound with that of the English corruption of *hocus pocus*.

MISCELLANEOUS.

## HOD.

DR. JOHNSON supposes this word to be “corrupted from *hood*—a *hod*,” he says, “being carried on the head;” but so is a hat! It is from the French word *hotte*, the machine carried on the shoulders, and back, with various articles, as the *hod*, in fact, is, rather than on the head.

MISCELLANEOUS.

## HOLINESS.

OF all the trees that in Earth's vineyard grew,  
 And, with their clusters, tempted man to pull  
 And eat, one tree—one tree alone—the true  
 Celestial manna bore, which fill'd the soul—  
 The tree of holiness, of heav'nly seed,  
 A native of the skies. Though stunted much,  
 And dwarf'd, by Time's cold, damp, ungenial soil,  
 And chilling winds, yet yielding fruit so pure,

So nourishing and sweet, as on his way  
 Refresh'd the pilgrim, and begot desire  
 Unquenchable to climb the arduous path  
 To where her sister plants—in their own clime,  
 Around the fount, and by the stream of life,  
 Blooming beneath the sun that never sets,—  
 Bear fruit of perfect relish, fully ripe.  
 To plant this tree, uprooted by the Fall,  
 To earth the Son of God descended ; shed  
 His precious blood ; and on it evermore,  
 From off his living wings, the Spirit shook  
 The dews of heav'n, to nurse and speed its growth.  
 Nor was this care, this infinite expense,  
 Not needed to secure the holy plant.  
 To root it out, and wither it from earth,  
 Hell strove with all its strength, and blew with all  
 Its blasts ; and Sin, with cold, consumptive breath,  
 Involv'd it still in clouds of mortal damp.  
 Yet did it grow, thus kept, protected thus,  
 And bear the only fruit of true delight—  
 The only fruit worth plucking under heaven.

POLLCK's *Course of Time*, Book III.

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THE CONNECTION BETWEEN HOLINESS AND HAPPINESS.

A LEARNED Dissenting Clergyman observed to the writer that the tender mercy of God had an especial reference to human happiness. "It is *profitable* for thee that one of thy members should perish, and not that thy whole body should be cast into hell:" Matt. v. 29. "It is *good* for a man that he bear the yoke in his youth." All the prohibitions against false doctrine, such as Idolatry, Popery, &c., are not merely, or in any sense, arbitrary commands, as merely connected with the honour of God, but gracious provisions furthering

the happiness of man, because all false religion, which is the religion of the devil (who was "a liar from the beginning"), involves the depravation of the human species, and, in that degree, necessitates its degradation and misery.

It is the profit and happiness of man alone that a merciful God contemplates by all his requisitions. "He desireth not the death of a sinner, but rather that he may turn from his wickedness and live." The worst thing the Bible says to any one is, "Do thyself no harm:" the best is, "Believe, and be saved."

MISCELLANEOUS.

GREAT Legislator! scarce so great as kind,  
 If men are rational, and love delight,  
 Thy gracious law but flatters human choice.  
 In the transgression lies the penalty;  
 And they the most indulge who most obey.

YOUNG'S *Night Thoughts*. [Night 8.]

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HOLINESS OF OFFICE NOT SECONDED BY HOLINESS OF PRACTICE.

—————THOU art reverent  
 Touching thy spiritual function, not thy life.

SHAKSPEARE—*Henry VI. Part I. Act 3. Scene 1.*

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HOLINESS THE EVIDENCE OF ACCEPTANCE.

THE broad seal of our sanctification must witness the privy seal of our adoption.

REV. W. BURKITT—*Commentary.*

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HOLINESS THE EFFECT OF JUSTIFICATION.

OUR sanctification (if we possess any of a really scriptural character) is not the cause, but the effect, of our justification in the sight of God: "We love God because he first loved us."  
 WHITFIELD—*Sermon on "What think ye of Christ?"*

## THE PRACTICE OF HOLINESS.

DIFFICILE est prædicare—difficiliùs precari—difficilimum,  
autem, fidei vitam agere. MISCELLANEOUS.

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## HOME.

FROM beauteous Windsor to my lowly seat,  
Pleased I return, unenvious of the great.  
So the bee ranges o'er the varied scenes  
Of corn, of heaths, of fallow, and of greens ;  
Pervades the thicket, soars above the hill,  
Or murmurs to the meadow's murm'ring rill ;  
Now haunts old hollow'd oaks, deserted cells ;  
Now seeks the low vale lily's silver bells ;  
Sips the warm fragrance of the green-house bowers,  
And tastes the myrtle, and the citron flowers :  
At length, returning to the wonted comb,  
Prefers to all, his little straw-built home.

DR. THOMAS WARTON.

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## NOT AT HOME.

NASICA, going one day to visit Ennius, and the maid-servant saying that he was not at home, Nasica found that she had told him so by her master's orders, and that Ennius was at home. A few days after, Ennius coming to Nasica, and inquiring for him at the door, Nasica called out to him that he was "not at home." Upon which Ennius answering, "What! do I not know your voice?" Nasica replied, "You have a great deal of assurance; for I believed your maid when she told me you were not at home, and will you not believe me myself?"

CHALMERS—*Biographical Dictionary*, Art. "Ennius."

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## HOMILIES OF THE CHURCH.

BANCROFT petitioned, that till learned men could be planted in every congregation, the Homilies might be read. The King [James I.] approved this, and the Puritan divines expressed their assent.

Hampton-Court Conference.—SOUTHEY'S *Book of the Church.*

We have here the King, the Church, and the Dissenters, all agreeing in the excellence of the Homilies.

## HONESTY ALONE THE BEST POLICY.

CONSILIA callida, prima specie læta; tractatu, dura; eventu, tristia. LIVY.

WHATEVER is morally wrong, can never be politically right. BURKE.

POUR paroître honnête homme, en effet il faut l'être. BOILEAU.

THERE is a moral and spiritual sense in which two and two do *not* make four. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Proverbs xi. 24. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Proverbs xiii. 7. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Proverbs x. 22.

This is the spiritual arithmetic of the true Christian; while to the worldly wise it is a hard unintelligible saying. Apply it to the breach of the Sabbath, as well as every other source of unhallowed gain. MISCELLANEOUS.

## HONOUR.

HONOUR's a sacred tie—the law of kings—  
 The noble mind's distinguishing perfection,—  
 That aids and strengthens virtue where it meets her,  
 And imitates her actions where she is not.  
 It ought not to be sported with. ADDISON—*Cato*.

## HOPE.

HOPE springs eternal in the human breast.  
 Man never is, but always to be blest.  
 POPE—*Essay on Man*.

CEASE, every joy, to glimmer on my mind,  
 But leave, oh! leave the light of Hope behind.  
 What though my winged hours of bliss have been,  
 Like angel-visits, few and far between;  
 Her musing mood shall every pang appease,  
 And charm, when pleasures lose the pow'r to please.  
 CAMPBELL'S *Pleasures of Hope*, 12mo. 1819. p. 77.

It has been long discovered that human enjoyment depends, in a great measure, upon *prospective advantages*. The boy in Thomson's "Spring" who pursues a rainbow over the fields, is an emblem of genius in its pursuit of intellectual beauty. But this luminous vapour, though it does not reward our toil with possession, frequently leads our feet into the greenest fields, and among the sweetest landscapes of the imagination.

"The life to come in every poet's creed"

has revived him in the saddest hour of gloom and despondency. Of general hope, Johnson said that it was an amusement rather than a good, and adapted only to very tranquil minds. The remark was suggested by the assertion

of some person, that *hope* excelled  *fruition*. In the positive sense of personal and immediate benefit, it is obvious that *Hope* must always be inferior to possession; but in the nobler signification of remote improvement it may be affirmed to be superior. The great orator, the great painter, the great poet, the great statesman, are all the children of Hope. It was Hope that hung the lantern upon the ship of Columbus; it was Hope that brought to Milton, tidings of Paradise; it was Hope that waved the torch before Bacon as he descended into the dark laboratory of Nature; it was Hope that supported the steps of Newton when he wandered into the darker solitude of unknown worlds; it was Hope that scattered the Persian cavalry before the eloquence of Demosthenes; it was Hope that sprinkled the purple hue of summer over the canvass of Titian, and breathed the solemn repose of heaven over the divine productions of Raphael.

*Fraser's Magazine* for September 1841.

HOPE, which is the life of life itself.

YOUNG—*True Estimate of Human Life*.

————— NON, si male nunc, et olim

Sic erit. ———

HOR. *Od.* Book II. 10.

Cowper has furnished a free translation of this extract, perhaps without intending it:—

“Beware of desp'rate steps; the darkest day,

Live till to-morrow, will have pass'd away.”

—————  
HOPE, AND ITS CORRECTIVE.

HOPE is like the cork to the net, which keeps the soul from sinking in despair; and Fear is like the lead to the net, which keeps it from floating in presumption.

*Sermon on the One Thing Needful*, by the Rev. THOMAS WATSON, 1656.

## HOPE DEFERRED.

It was generally reported, and believed, in the best circles, that when Sir Benjamin Bloomfield announced to George IV. the death of Buonaparte, in these terms, "I congratulate your Majesty on your greatest enemy being dead," the king exclaimed, "Is she indeed?" not imagining that he had such another enemy in the whole world as his own wife!

MISCELLANEOUS.

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 HORACE.

HORACE, in the politest age, under the despotism of Augustus, insinuated himself into the graces of the emperor; yet he was peculiarly studious to mark the obnoxious, foolish, or wicked characters of his age. He was careful not to be misunderstood. He noted the name, the profession, and the rank of those whom he devoted to undying ridicule, or consigned to the eternity of fame. Augustus and Mæcenas well knew the value of such a poet. They looked to the stability of government and the empire of good sense, and found them intimately connected with literature and poetry.

*Pursuits of Literature.* [Introduction.]

SCALIGER said he had rather have been the author of the Ode beginning, "Donec gratus eram tibi" [Book III. 9.] than have been the Emperor of Germany.

BURTON'S *Anatomy of Melancholy.*

HORACE, besides the sweetness and elegance of his Lyrics, appears, in the rest of his writings, so great a master of life, and of true sense in the conduct of it, that I know none beyond him.

SIR WILLIAM TEMPLE—*Essay on Gardening.*

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## PICTURE OF HORROR.

I COULD a tale unfold, whose lightest word  
 Would harrow up thy soul; freeze thy young blood;  
 Make thy two eyes, like stars, start from their spheres,  
 Thy knotty and combined locks to part,  
 And each particular hair to stand on end,  
 Like quills upon the fretful porcupine.

SHAKESPEARE—*Hamlet*, Act 1. Scene 3.

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## HORSE EXERCISE RECOMMENDED.

MR. M——, in persuading Mr. S—— to keep a horse,  
 writes, playing on the well-known advice in Horace,

“*Equūm* memento, rebus in arduis,  
 Servare.”——

MISCELLANEOUS.

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## HOT.

It is worth knowing that the orthography of this word, in the reign of Edward VI., was “*whot*.” See Strype’s Ecclesiastical Memorials, Vol. VI. p. 491. 4to. The reason of this does not appear from Johnson; but the document referred to is signed by four Privy Counsellors

MISCELLANEOUS.

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## HOTCHPOT—HOTCHPOTCH.

DR. JOHNSON derives this word from the French; as, *haché en pot*, or *poche*; preferring the first, or *boiled up in a pot*, with Camden. Judge Littleton, however, in his Tenures, says, “It seemeth that this word is, in English, ‘a pudding;’ for in this pudding is not commonly put one thing alone, but one thing with other things together.” And Lord Coke, in his Note, says, “Hutspot, or Hotspot, is an old Saxon word, and signifieth so much as Littleton here speaks; and the

French use Hotchpot for a commixion of divers things together. In English, we use to say, Hodgepodge; in Latin, 'farrago,' or 'miscellaneum.'—Coke upon Littleton, sect. 267.

MISCELLANEOUS.

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A HOT DAY, WRITTEN IN A HOT NIGHT.

WHAT a plague 's a summer breakfast,  
 Eat whate'er you will!  
 Bread and butter 's an awkward thing,  
 And toast unseemlier still.

Then how to pass the time away  
 Till dinner—there 's the doubt:  
 You're hot if you stay *in* the house;  
 You're hot if you go *out*.

When dinner comes, what 's to be done?  
 Such frying, such a stew!  
 You're hot if you don't touch a bit;  
 You're hotter if you do.

Then, after dinner what to do;  
 No knowing where to move:  
 The gentlemen are hot below,  
 The ladies hot above.

And now the kettle comes again—  
 That 's not the way to cool one:  
 Tea makes an empty stomach hot,  
 And hotter still a full one.

But then an ev'ning walk 's the thing—  
 Not if you're hot before:  
 For he that's warm, when he sits still,  
 By motion waxes more.

Well, now the supper's come ; and come  
 To make bad worse, I wot :  
 For supper, while it heats the cool,  
 Will never cool the hot.

And bed, which cheers the cold man's heart,  
 Helps not the hot a pin :  
 For he who thaws when out of bed,  
 Will never freeze when in.

MISCELLANEOUS.

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HOT-HOUSE.

IMPATIENT art rebukes the sun's delay,  
 And bids December yield the fruits of May.

YOUNG—*Satire* 3.

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THE HOUR-GLASS OF THE LAST AGE.

OUR churches were formerly furnished with an hour-glass on the edge of the pulpit, for which an iron stand was provided, yet remaining in some few churches. The stand at St. Anne's, Blackfriars, was only removed at the last repair. There was one, in the year 1817, at Mr. Hervey's Church, of Weston Favell, Northamptonshire ; and another at Naseby, in that county, where the decisive battle was fought between Charles and the Parliament. There was one, in 1837, at the Church of Somerford Keynes, in Wilts, the rector of which [Mr. Woodrooffe] said that he had left one at a former living, of Otford, in Kent, which he had caused to be gilt. The stand at Somerford is not on the pulpit, but springs from the adjacent wall, and is within reach of the preacher. The allotted stint of the hour was not invariably observed (as may appear, among other proofs, from the celebrated Cripple-gate Lectures); and a curious engraving is well known to the collectors, where the renowned Hugh Peters is seen

preaching, and turning the hour-glass, which had run out, having a label issuing from his mouth, which bears the inscription, "Come, my friends, let us take *t'other glass.*"

MISCELLANEOUS.

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A FINE HOUSE.

"THAT saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion."

*Jeremiah xxii. 14.*

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OPEN HOUSE.

INSCRIPTION OVER THE GATE OF A CASINO, NEAR MADDALONI.

AMICIS—

Et, ne paucis pateat,

Etiam fictis.

FORSYTH'S *Italy.*

"My gate stands open for my friends;  
But lest of these too few appear,  
Let him who to the name pretends  
Approach, and find a welcome here."

MISCELLANEOUS.

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INSCRIPTION FOR A NEW HOUSE.

THEY build too low who build below the skies.

YOUNG.

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HOWARD THE PHILANTHROPIST.

I CANNOT name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe; not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals or collate manuscripts: but to dive into the depths of dungeons; to plunge into the



infection of hospitals; to survey the mansions of sorrow and pain; to take the guage and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collocate the distresses of all men in all countries. His plan is original; and it is as full of genius as it is of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt, more or less, in every country. I hope he will anticipate his final reward, by seeing all its effects fully realized in his own. He will receive, not by retail, but in gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, little room to merit by such acts of benevolence hereafter.

BURKE'S *Speech to the Electors of Bristol*, p. 25. 4th Edit. 1781.

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ON THE DEATH OF HOWARD, THE PHILANTHROPIST.

HOWARD! thy work is done! thy Master calls,  
 And summons thee from Cherson's distant walls.  
 Come, well-approv'd, my faithful servant, come!  
 No more a wand'rer, seek thy destin'd home.  
 Long have I mark'd thee with o'er-ruling eye,  
 And sent admiring angels from on high  
 To walk the paths of danger by thy side;  
 From deaths to shield thee, and through snares to guide.  
 My minister of good, I've sped thy way,  
 And shot through dungeon glooms a leading ray,  
 To cheer, by thee, with kind, unhop'd relief,  
 My creatures lost and whelm'd in guilt and grief.  
 I've led thee ardent on, through wond'ring climes,  
 To combat human woes and human crimes.  
 But 't is enough: thy great commission's o'er;  
 I prove thy faith, thy love, thy zeal, no more:

Nor grieve that far from country, kindred, friends,  
 Thy life, to duty long devoted, ends.  
 What boots it where the high reward is giv'n,  
 Or whence the soul triumphant springs to heav'n?

DR. AICKIN.

HE trod an open, but unfrequented path to immortality.

*Monument in St. Paul's Cathedral.*

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HUDIBRAS.

HUDIBRAS'S character is that of an enthusiast for liberty; and so high and general a one, that it carried him on to attempt even the delivery of bears that are in chains.

DENNIS. See *Spence's Anecdotes.*

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SPECIMEN OF HUDIBRAS, TRANSLATED INTO FRENCH.

“FOR HUDIBRAS WORE BUT ONE SPUR,” &c.

CAR Hudibras avec raison,  
 Ne se chaussoit qu'un éperon :  
 Ayant preuve démonstrative,  
 Qu'un côté marchant, l'autre arrive.

From an excellent translation of Hudibras by TOWNLEY, a follower of James II., commended by Lord Woodhouselee. The French reprinted it in 1829.

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HUGUENOTS.

THEY were so called because their first places of meeting in the city of Tours (where Calvin's opinions first prevailed) were cellars under ground, near Hugo's Gate [Heb. xi. 38.], whence the vulgar applied this name to them.

D'AVILA'S *History of the Civil Wars of France.*

Whoever has not read D'Avila's most interesting history, has a great pleasure in store.

The Italian or French editions are, of course, preferable;

but of our three translations, Farnsworth's is probably the best. The Massacre of St. Bartholomew is only better told by L'Estoile (*Journal de Henri Trois et Quatre*), and by De Thou, and Sully.

MISCELLANEOUS.

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HUMAN NATURE—ITS FRAILTY.

————— Our natures do pursue  
 (Like rats that ravin down their proper bane)  
 A thirsty evil; and when we drink, we die.

SHAKSPEARE—*Measure for Measure*, Act 1. Scene 3.

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CONTRADICTORY BIAS OF HUMAN NATURE.

It is in human nature to catch with greediness any opportunity of doing what lies under general restraint.

PROFESSOR ROBISON'S *Proofs of a Conspiracy*, &c. p. 39.

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HUMAN INFIRMITY.

THE best of men are but men at the best. MISCELLANEOUS.

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HUMAN MIND.

If a man would register all his ideas upon love, politics, religion, learning, &c., from his youth to old age, what a bundle of inconsistencies and contradictions would appear at last.

SWIFT.

While this is incontrovertible, it would have been well for themselves and others if some men had kept a register of their better thoughts.

[*Editor.*]

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HUMILITY.

In humility alone resides true power and equipoise. Not to overrate ourselves—to understand ourselves—to use the powers given us, well and timely, and then to put confidence.

in God—this pre-supposes and requires courage; and therefore the humble man is always the strongest and most courageous.

The late KING OF PRUSSIA—*Religious Life and Opinions of Frederick William III.* translated by BIRCH.

SUPERBO oculo non videtur veritas, sincero patet.

ST. BERNARD.

THE sweetest of songsters has its home upon the ground.

MISCELLANEOUS.

THOSE who choose to sit on the ground are not easily dismounted. MISS HAWKINS'S *Memoirs*, Vol. I. p. 141.

It is the witness still of excellency,  
To put a strange face on his own perfection.

SHAKESPEARE—*Much Ado about Nothing*, Act 2. Scene 3.

IF we are truly foremost in the Christian course, there will be no triumphing or carrying ourselves aloft upon it; we shall be heartily sorry to see others so far behind us.

ADAM'S *Private Thoughts*, p. 136.

CARDINAL FARNESE once found Michael Angelo, when very old, in the ruins of the Coliseum. On expressing his surprise, Michael Angelo replied, "I yet go to school, that I may learn something."

CHALMERS—*Biographical Dictionary*.

MAIS un esprit sublime en vain veut s'élever  
A ce degré parfait qu'il tâche de trouver;  
Et toujours mécontent de ce qu'il vient de faire,  
Il plait à tout le monde, et ne sauroit se plaire.

BOILEAU—*Sat.* 2.



MODESTY, if it were to be recommended for nothing else, this were enough—that the pretending to little, leaves a man at ease; whereas boasting requires a perpetual labour to appear what he is not. If we have sense, modesty best proves it to others: if we have none, it best hides our want of it. For as blushing will sometimes make a bad woman pass for a virtuous one, so modesty may make a fool seem a man of sense. *Thoughts on various Subjects, by POPE and SWIFT.*

GRANT that neither the splendour of any thing that is great, nor the conceit of any thing that is good, in us, may any ways withdraw our eyes from looking upon ourselves as sinful dust and ashes.

*Part of a Collect in the Church Service for 30th January.*

How necessary is that sublime and heroic virtue, meekness! a virtue which seems the very characteristic of a Christian, and arises from a great, not a grovelling, idea of things: for as certainly as pride proceeds from a mean and narrow view of the little advantages about a man, so meekness is founded on the extended contemplation of the place we bear in the universe, and a just observation how little, how empty, and how wavering, are our deepest resolves and councils. This temper of soul keeps us always awake to a just sense of things: teaches us that we are as well akin to worms as to angels; and as nothing is above these, so nothing is below those: it keeps our understanding so, that all things appear to us great or little, as they are in nature, not as they are gilded or sullied by accident and fortune. Meekness is to the mind what a good mien is to the body; without which, the best-limbed and finest-complexioned person may be very disagreeable, and with it, a very homely and plain one cannot be so: for a good air supplies the imperfection of feature and shape, by throwing a certain beauty

on the whole, which covers the disagreeableness of the parts. It has a state and carriage peculiar to itself above all other virtues; like the Holy Scripture, its sacred record, which carries throughout, a condescending explanation, and a certain meekness of style.

MISCELLANEOUS.

HUMILITAS conservatrix virtutum.

ST. BERNARD.

HUMILITY A COVER FOR OSTENTATION.

EXCUSATIONS, cessions, modesty itself well governed, are but arts of ostentation.

LORD BACON—*Ornamenta Rationalia*.

THE modest shun it\*, but to make it sure.

YOUNG'S *Satires*.

THE HUMILITY OF REAL MERIT.

CHARLES II. observed that the Duke of Albemarle never overvalued the services of General Monk. It is the greatest commendation of the Duke of Wellington, that his subsequent honours had no more adverse effect than Monk's.

MISCELLANEOUS.

REASONS FOR HUMILITY.

I AM grieved when I observe or hear of the scandals of some professors; and the disorders of those that are in clarity to be judged sincere; and the follies and frailties of the more sincere and upright. And it humbles me, by causing me to reflect upon myself, and my own faultiness, weakness, and proneness to offend: and it makes me more to desire the heavenly society, and to be among "the spirits of just men made perfect."

ADAM'S *Private Thoughts*.

\* Praise.

## HUMILITY IS SAFETY.

————— OFTEN, to our comfort, shall we find  
The sharded beetle in a safer hold  
Than is the full-wing'd eagle.

SHAKESPEARE—*Cymbeline*, Act. 3. Scene 3.

## HUMILITY THE TRUE WISDOM.

Le plus sage est celui qui ne pense point de l'être.

BOILEAU—*Sat.* IV.

## HUNTING.

To the which place, a poor sequestered stag,  
That from the hunter's aim had ta'en a hurt,  
Did come to languish; and, indeed, my lord,  
The wretched animal heav'd forth such groans,  
That their discharge did stretch his leathern coat  
Almost to bursting; and the big round tears  
Cours'd one another down his innocent nose  
In piteous chase: and thus the hairy fool,  
Stood on th' extremest verge of the swift pool,  
Augmenting it with tears.

SHAKESPEARE—*As You Like It*, Act 2. Scene 1.

THE cause of the pleasure derived from hunting is—that man feels his own vacuity less in action than when at rest.

DR. JOHNSON—CROKER'S *Life of Boswell*, Vol. V. p. 411.

## A HUSBAND.

THY husband is thy lord, thy life, thy keeper,  
Thy head, thy sovereign, one that cares for thee,  
And for thy maintenance: commits his body  
To painful labour, both by sea and land;

To watch the night in storms, the day in cold,  
 While thou liest warm at home, secure and safe ;  
 And craves no other tribute at thy hands,  
 But love, fair looks, and true obedience.

SHAKSPEARE—*Taming the Shrew*, Act 5. Scene 2.

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HYMN ON A RENEWED LIFE.

WHEN with a mind devoutly prest,  
 Dear Saviour, this revolving breast  
 Would past offences trace ;  
 Trembling I make the black review,  
 Yet pleas'd behold, admiring, too,  
 The power of changing grace.

This tongue with blasphemies defil'd—  
 These feet to erring paths beguil'd—  
 In heavenly league agree.  
 Who would believe such lips could praise,  
 Or think my dark and winding ways  
 Should ever turn to Thee ?

These ears that, pleas'd, could entertain  
 The midnight oath and revel strain  
 Around the festal board,  
 Now, deaf to mirth's unruly noise,  
 Avoid the band, detest their joys,  
 And press to hear Thy word.

These eyes, that once abus'd their sight,  
 Now lift to Thee their wat'ry light,  
 And weep a silent flood :  
 These hands ascend in fervent pray'r,  
 Oh! wash away the stains they wear  
 In pure redeeming blood!



Thus art Thou serv'd in ev'ry part,  
 Ah! would'st Thou quite transform my heart!  
 That drossy clod refine!  
 Then grace would nature's self controul,  
 And a new creature—body—soul—  
 Be all, be ever Thine!                    Rev. M. BROWNE.

GRAND Dieu! tes jugemens sont remplis d'équité:  
 Toujours tu prends plaisir à nous être propice.  
 Mais j'ai tant fait de mal, que jamais ta bonté,  
 Ne me pardonnera, sans choquer ta justice.  
 Oui, mon Dieu, la grandeur de mon impiété  
 Ne laisse à ton pouvoir que le choix du supplice:  
 Ton intérêt s'oppose à ma félicité:  
 Et ta clemence même attend que je perisse.  
 Contente ton desir, puis qu'il t'est glorieux;  
 Offense toi des pleurs qui coulent de mes yeux;  
 Tonne, frappe, il est tems, rends moi guerre pour guerre;  
 J'adore, en périssant, la raison qui t'aigris.  
 Mais dessus quel endroit tombera ton tonnerre,  
 Qui ne soit couvert du sang de Jesus Christ?

DES BARREAUX.

Of this hymn, Addison, in the Spectator, speaks in the most exalted terms; and it has the honour of being condemned by Voltaire.

IMITATED.

I.

GRACE rules below and sits enthron'd above;  
 How few the sparks of wrath! how slow they move,  
 And drop, and die, in boundless seas of love!

II.

But me, vile wretch! should pitying love embrace,  
 Deep in its ocean, hell itself would blaze,  
 And flash and burn me through the boundless seas.

## III.

Yea, Lord, my guilt to such a vastness grown,  
Seems to confine thy choice to wrath alone,  
And calls thy pow'r to vindicate thy throne.

## IV.

Thy honour bids "Avenge thy injur'd name;"  
Thy slighted loves a dreadful glory claim;  
While my moist tears might but incense the flame.

## V.

Should heaven grow black, almighty thunder roar,  
And vengeance blast me, I could plead no more,  
But own thy justice, dying, and adore.

## VI.

Yet can those bolts of death, that cleave the flood  
To reach a rebel, pierce this sacred shroud  
Ting'd in the vital stream of my Redeemer's blood?

DR. WATTS—*Lyric Poems.*

## HYMN FOR A CHILD.

## I.

LORD! look upon a little child,  
By nature sinful, rude, and wild:  
Oh put thy gracious hands on me,  
And make me what I ought to be!

## II.

Make me thy child—a child of God,  
Wash'd in my Saviour's precious blood;  
And my whole soul from sin set free,  
A little vessel full of thee.

## III.

A star of early dawn, and bright,  
Shining beneath thy sacred light:  
A beam of grace to all around;  
A little spot of hallow'd ground.

## IV.

Oh, Jesus, take me to thy breast,  
 And bless me, and I shall be blest :  
 Where'er I go, where'er I sleep,  
 Thy little lamb in safety keep !

MISCELLANEOUS.

## HYPOCHONDRIACISM.

I HAVE seen Cosmo the Second, the Grand Duke of Tuscany, walk up and down his room consulting two thermometers, and pull off, and put on, his caps (of which he had always five or six), according to the degree of heat indicated by the instruments.

*Life of the Duke*, by the ABBÉ ARNAULD.

## HYPOCRISY.

L'HYPOCRISIE est un hommage que le vice rend à la vertu.  
 ROCHEFOUCAULT.

THE devil can cite Scripture for his purpose.

An evil soul, producing holy witness,  
 Is like a villain with a smiling cheek—  
 A goodly apple, rotten at the heart.

Oh what a goodly outside falsehood hath !

SHAKSPEARE—*Merchant of Venice*, Act 1. Scene 3.

Oh what authority and shew of truth

Can cunning sin cover itself withal.

IBID.—*Much Ado about Nothing*, Act 4. Scene 1.

—————WE are oft to blame in this :

'Tis too much proved, that, with devotion's visage,  
 And pious action, we do sugar o'er  
 The devil himself.

IBID.—*Hamlet*, Act 3. Scene 1.

## HYPOCRISY AN HOMAGE TO RELIGION.

HYPOCRISY, detest her as we may  
 (And no man's hatred ever wrong'd her yet),  
 May claim this merit still, that she admits  
 The worth of what she mimics with such care,  
 And thus gives virtue indirect applause.

COWPER'S *Task*, Book III.

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## BON MOT ILLUSTRATIVE OF HYPOCRISY.

ON sait qu'un Curé de Saint Eustache disait d'un auteur qui niait l'existence des Saints, "Je lui fais toujours de profondes reverences, de peur qu'il ne m'ôte *mon Saint Eustache*."

VOLTAIRE—*Vie de Launoy*.

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## THE HYPOSTATICAL UNION.

THE union of the divine and human natures in our Lord has been supposed by some of old to be aptly illustrated by the oak and the misletoe, which have different natures. The misletoe subsists in union with the oak, still retaining its difference of nature, and producing different fruit.

[See Flavel's *Fifth Sermon on the Fountain of Life*; and Roberts *on the Covenant*.]

Perhaps this may explain the origin of using misletoe at Christmas, however since abused to purposes of festivity.

MISCELLANEOUS.

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## I.

## IDIOMS OF LANGUAGE.

THE difficulty of applying the proverbial and idiomatic expressions of a foreign language may be illustrated by the anecdote of a Frenchman, who had heard the English phrase of "Having other fish to fry." Being invited by a lady of rank to an evening party, on a day when he happened to be engaged, he replied, that he was "very sorry to be unable to accept her ladyship's invitation, as he was that night *to fry fish.*"

MISCELLANEOUS.

## THE DISTINCTION BETWEEN IDIOTS AND MADMEN.

THE defect in naturals seems to proceed from want of quickness, activity, and motion in the intellectual faculties, whereby they are deprived of reason; whereas madmen, on the other side, seem to suffer by the other extreme, for they do not appear to me to have lost the faculty of reasoning; but having joined together some ideas very wrongly, they mistake them for truths, and they err as men do that argue right from wrong principles. For by the violence of their imaginations, having taken their fancies for realities, they make right deductions from them. Thus you shall find a distracted man, fancying himself a king, with a right inference require suitable attendance, respect, and obedience: others, who have thought themselves made of glass, have used the caution necessary to preserve such brittle bodies. Hence it comes to pass that a man, who is very sober, and of a right understanding in all other things, may, in one particular, be as frantic as any in Bedlam; if either by any sudden very strong impression, or long fixing his fancy upon one sort of thoughts, incoherent ideas have been cemented

together so powerfully as to remain united. But there are degrees of madness, as of folly; the disorderly jumbling ideas together is in some more, some less. In short, herein seems to be the difference between idiots and madmen—that madmen put wrong ideas together, and so make wrong propositions, but argue and reason right from them; but idiots make very few or no propositions, and reason scarce at all.

LOCKE'S *Essay on the Human Understanding*, Book II. chap. 11.

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IDLENESS.

SLUGGISH idleness, the nurse of sin.

SPENSER'S *Fairy Queen*, Book I. Canto 4.

IMPROBA Siren Desidia. HOR. *Sat.* Book II. 3.

IDLENESS is the dead sea of all virtues, and the self-made sepulchre of a living man. The bird that sits is easily shot, when flyers escape the fowler.

QUARLES—*Enchiridion*, Cent. IV. chap. 27.

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IDLENESS EXEMPLIFIED.

Two gentlemen were riding, in Suffolk or Essex, through a field, in which, under a tree, lay three what are called "hulking\* fellows." "I wonder which is the laziest of those men," said Mr. A——. "We will try," said Mr. B——. "You fellows there! here's an apple for you; come, fetch it." "Bring it yourself," cried the first speaker. Mr. B—— approached, but would not give it to the man who had answered him: he offered it to the second, who bade him put it into his mouth: he turned to the third, who made it a condition of *his* acceptance that he should "wag his jaws" for him.

MISS HAWKINS'S *Memoirs*, Vol. I. p. 276.

\* *Quere*, As meriting the Hulks.—[Editor.]

## IDLENESS A GROWING TASTE.

INVISÀ primò Desidia, postremò amatur.

TACITUS—*Vita Agricolaë.*

## IDLENESS NOT HAPPINESS.

STRETCH'D ON the rack of a too easy chair.

POPE.

## MODERN IDOLATRY.

“WHY,” wrote a valued friend, “may I not have a crucifix in my dressing-room, to remind me strongly, in the first of the morning, of the most important of all subjects, only because a sect has abused the use? I do not, for I should be misunderstood, but I wish it.” I apprehend (was the reply) that you might assign a better reason for your not keeping a crucifix than that one section of the (so-called) Christian Church has abused the practice. You oppose that practice because the Almighty has, throughout both Testaments, not merely prohibited idolatry, as of all other sins the most offensive and provoking, but because, knowing the weakness of a fallen creature, he has equally prohibited such divine representations as tend to substitute any thing in the place of himself, and to desecrate the spirituality of divine worship as due to him alone, who has declared himself to be “a spirit,” and that “all who worship him must worship him in spirit and in truth:” John iv. 24. Thus, in the Second Commandment, in particular (which the Romanists exclude from the Decalogue), the divine prohibition not only runs against “*bowing down to,*” and “*serving*” the “image or likeness of any thing that is in heaven above, or in the earth beneath,” but equally against “*making*” those representations:—1st, Because our natural tendency is to abuse, rather than to use them: 2dly, Because, after being thus warned against their use, no one has a right to indulge the presumption that he shall escape their abuse, as being

any stronger or better than whole nations of his fellow Christians who have fallen by them: and, 3dly, Because it is a righteous thing with God to withdraw his preventing and restraining grace from cases of actual disobedience; under which rule of his government, all trifling with known duty, or tampering with known sin, is notoriously to tempt God, and place ourselves out of the divine protection. "To every one that hath" (that is, who uses what he has, or acts upon the light and knowledge imparted to him,) "shall be given; but from him that hath not" (that is, who has it not usefully, or answerably to the light and knowledge he has received,) "shall be taken away even that which he hath." Matthew xxv. 29. But facts illustrate arguments.

Miss —, of —, began her deviation from the Protestant creed by placing a fine engraving of the Saviour's head, not (as she might harmlessly have done) in her lower rooms, but in her closet; and presented a friend with another copy, assuring her that she found it invaluable as an aid to devotion. This friend was happily preserved from any evil consequences; but the donor herself soon went over to Popery, and is now in Rome, a professed devotee, and with such a fortune as renders her a very desirable accession to the church which she has joined. The Rev. Mr. —, of the same place, began by trifling with the modern mummery of Puseyism, and soon went over to Popery, as so many others of the national clergy have done; the only difference between such persons, and many who yet remain in the national church being, that the open recusants are, at least, honourable men, and much to be respected for not aggravating the crime of apostacy by that of hypocrisy, in refusing to receive emolument from a church whose scriptural articles they have renounced, and whose vital and saving doctrines they have now ceased to promulgate;



while, if the private history of all such men could be ascertained, it would probably be found that their first defecation might be traced to the most simple, and apparently innocuous source; something perhaps in harmony with the crucifix which was so much an object of desire with the correspondent above noticed.

MISCELLANEOUS.

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ABOMINATIONS OF IDOLATRY.

THE rites of the goddess Cybele were no less infamous for profligacy than for cruelty, and these impure customs spread far and wide. Strabo relates, that there was a Temple of Venus at Corinth so rich that it maintained above a thousand harlots sacred to her service (*ιεροδούλους εταίρας*), which were consecrated, both by men and women, to that goddess; and Eusebius (*Præpar. Evangel. Lib. II. c. 6. p. 74*) is compelled to use language, when describing the height of wickedness and impurity which the *worship* of the heathens attained, which no virtuous man can read without shuddering.

Plato declares, even of the laws of Lycurgus, that they were rather fitted to make men wise than just; Aristotle makes the same observation; and even Plutarch confesses that some persons censured the laws of Lycurgus, as well contrived to make men good soldiers, but *very defective in civil justice and honesty*. Many of his laws were contrary to humanity; encouraged thieving on system; and enjoined promiscuous bathing, as well as appearing in a state of nudity at the solemn festivals and sacrifices.

Aristotle approves of and prescribes the exposing and destroying sickly children. (*Ethic. ad Nicomac. Lib. IV. c. 11.*)

It is remarkable, that the most recent accounts of the Heathen pollutions in India abound in the same features, only in a greatly aggravated degree, evincing abundantly that "the world by wisdom knew not God."

The Abbé Dubois, who resided twenty years in Tripetty,

stated to the writer such pollutions, witnessed by himself, in the *worship* of heathenism, as he found it impossible to repeat in his Addresses in the India House, or to print, even in the learned languages!

MISCELLANEOUS.

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THE ANCIENT PLEA OF IDOLATRY.

THE old plea of idolatry, whether found in Paganism, Judaism, or Romanism, namely, that it is not the image, or visible representation of the Deity that is worshipped, but God, through the image, will be best refuted by considering the 32d chapter of Exodus, 5th verse, viz. "Aaron built an altar before the golden calf, and made proclamation, and said, To-morrow is a feast to the Lord" (Heb. "Jehovah"). Upon which verse Mr. Henry ably observes, "Having made the calf in Horeb, *they worshipped the graven image.*" (Psalm cvi. 19.) Aaron, seeing the people fond of their calf, was willing yet further to humour them, and he built an altar before it, and proclaimed a feast to the honour of it—a feast of dedication. Yet he calls it *a feast to Jehovah*; for as brutish as they were, they did not imagine that this image was itself a god, nor did they design to terminate their adoration in the image; but they made it for a representation of the true God, whom they intended to worship in and through this image: and yet this did not excuse them from gross idolatry, any more than it will excuse the Papists, whose plea it is that they do not worship the image, but God by the image; so making themselves just such idolaters as the worshippers of the golden calf, whose feast was *a feast to Jehovah*, and proclaimed to be so, that the most ignorant and unthinking might not mistake it."

MISCELLANEOUS.

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## THE PATRONAGE OF IDOLATRY.

WHEN the Emperor Theodosius the Great had abolished the heathenish sacrifices of Egypt, and forbidden idolatrous worship on pain of confiscation and death, the people, fearing that the omission of their accustomed superstitions would make the river Nile, which they honoured as a god, withhold his streams, and no longer water their land, began to mutiny; upon which the president of the country wrote to the emperor, entreating him for once to please the people, by conniving at their idolatry. To this, however, he replied: "It is better to continue faithful and constant to God, than to prefer the overflowing of the Nile, and the fruitfulness of the earth, before piety and godliness. I had rather that the Nile should never flow, than that it should be raised by sacrifices and enchantments."

SOZOMEN, Vol. VII. p. 20. [Referred to by Newcome in Sermon preached on 5th November 1642, before the House of Commons.]

IF those who have long ruled the destinies of India had only been content to tolerate the errors of idolatry till Christianity might assert its own superior claims, they would have prevented the destruction of life, and augmented the amount of happiness, in no ordinary degree; but they have, in too many instances, from absolute ignorance of their duty as Christians, and their policy as rulers, openly encouraged idolatry by Christian patronage, and supported it by Christian funds. Let us hope that a better understanding of our relations with a Heathen empire, confided to our protection by Divine Providence, has now begun to be recognised.

MISCELLANEOUS.

## APOLOGY FOR IGNORANCE.

DR. JOHNSON reproved a young man who said he had lost his Greek, by replying, "Yes, Sir, about the same time that I lost my estate in Yorkshire." MISCELLANEOUS.

ORATOR HENLEY, reproving a young man for a geographical blunder, was answered by the following absurd apology:—"Well, thank God, I know nothing of geography." Upon which, Henley replied, "If you thank God for your ignorance, you have a great deal to be grateful for." MISCELLANEOUS.

## THE COMPARATIVE VALUE OF CONSCIOUS IGNORANCE.

THE next best thing to knowing, is to be sensible that you do *not* know.

[Bennet Langton to his Children.]

MISS HAWKINS'S *Memoirs*, Vol. I. p. 298.

## RESPONSIBLE IGNORANCE.

THE inspired Psalmist has a remarkable expression in Psalm lxxxii. 5: "They know not, neither will they understand:" where we have, first, the common disability under which all equally lie by nature—"they know not;" and, secondly, the voluntary ignorance in which they choose to continue—"neither *will* they understand." What, after this declaration of Holy Scripture, becomes of the assertion of Lord Brougham, that a man is no more accountable for his religious belief than for the colour of his hair or the height of his stature? This may be very well for a Lord Chancellor, but the poorest child in a Sunday School can refute it in a moment, upon the highest authority.

"So holy writ in babes hath judgment shewn,  
When judges have been babes."—SHAKSPEARE.

~ MISCELLANEOUS.



“THIS is the condemnation, that light is come into the world; but men *choose* darkness rather than light, because their deeds are evil.” They prefer falsehood to truth, because the reception of truth would involve the abandonment of sin. “Ye will not come unto me that ye might have light.” The will is in fault, and not the judgment; the heart, and not the head.

MISCELLANEOUS.

IGNORANCE OF OUR BLESSINGS.

OUR rash faults

Make trivial price of serious things we have,  
 Not knowing them until we know their grave.  
 Oft our displeasures, to ourselves unjust,  
 Destroy our friends, and, after, weep their dust.

SHAKESPEARE—*All's Well that Ends Well*, Act 5. Scene 3.

HUMAN IGNORANCE.

OF all the blunders of mankind,  
 More gross, or frequent, none,  
 Than in their grief or joy misplac'd,  
 Eternally are shewn.

DR. YOUNG—*Resignation*.

THE IGNORANCE AND IMPUDENCE OF IMPOSTORS.

As there are mountebanks for the natural body, so there are mountebanks for the body politic: men that undertake cures, and have been lucky in two or three experiments, but want the grounds of science, and therefore cannot hold out. Nay, you shall see a bold fellow many times do Mahomet's miracle, who made the people believe that he would call a hill to him. The people assembled; Mahomet called the hill to come to him, again and again; and when the hill stood still, he was never a whit ashamed, but said, “If the hill would not come to Mahomet, Mahomet would go to the hill.” So

these men, when they have promised great matters, and failed most shamefully, yet, if they have the perfection of boldness, they will but slight it over, and make a turn, and no more ado. Certainly, to men of judgment, bold persons are a sport to behold: nay, and to the vulgar also, boldness hath somewhat of the ridiculous; for if absurdity be the subject of laughter, I doubt not but great boldness is seldom without absurdity. Boldness is a child of ignorance and baseness.

LORD BACON.

The connection between ancient truth and modern example was perhaps never more strikingly exemplified than in the application of Lord Bacon's remark to the infidel Owen, whose pretensions first attracted notice in 1817, and thence fructified into the irreligious and political mischiefs which so rapidly succeeded, and now abound. [Editor.]

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OUR IGNORANCE OF IRELAND.

As to Ireland, they know little more of it than of Mexico, except that it is a country subject to the King of England, full of bogs, inhabited by wild Irish Papists, who are kept in awe by troops sent from England; and their general opinion is, that it were better for England if this whole island were sunk in the sea; for they have a tradition, that every forty years there must be a rebellion in Ireland.

DEAN SWIFT—*Drapier's Letters*.

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OUR IGNORANCE OF OTHERS.

"How I envy that happy idler!" exclaimed one who observed another at the top of the Monument at an early period of the day. He had scarcely expressed the opinion, when the man suddenly threw himself down from that fearful height, which was believed to have been the object of his having ascended.—"Respice finem!" MISCELLANEOUS.

WE know very little of other men's fortunes, or misfortunes. MISCELLANEOUS.

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## IGNORANCE FOSTERED BY RULERS.

THE Indian Government seemed to think that the security of their power depended on the ignorance of their people; and that a good subject, like a proof print, must always be found unlettered. *Times Journal.*

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## IGNORANCE ONE SOURCE OF THE SUBLIME.

OMNE ignotum pro magnifico est.

TACITUS—*Agricola.*

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## IGNORANCE AND RUSTICITY HAVE NOTHING IN COMMON WITH CIVILIZATION AND WISDOM.

INDOCTUS quid enim saperet, liberque laborum  
Rusticus urbano confusus, turpis honesto?

HOR. *Ars. Poetica.*

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## VOLUNTARY IGNORANCE.

QUI vult decipi—decipiatur.

*Proverb.*

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## A WISE IGNORANCE.

THERE are certain things upon which even a wise man must be content to be ignorant. "I cannot fiddle," said Themistocles, "but I can take a city."

DR. WILKINSON'S *Fast-Sermon before the House of Commons*, 1650.

"Non omnia possumus omnes."

MISCELLANEOUS.

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## THE ILLITERATE.

HE hath never fed on the dainties that are bred in a book: he is truly an animal, only sensible in the duller parts.

SHAKSPEARE—*Love's Labour Lost*, Act 4. Scene 2.

## ILLUMINATIONS.

SHUNGHEE, the New-Zealand Chief, being asked what he thought of the illuminations at the close of the trial of Queen Caroline, said, "Plenty candle, plenty waste, plenty nonsense;" and he could scarcely be induced to look at the display, though he would have gone miles to see an improved brad-awl.

*Christian Observer.*

## THE IMAGINATION.

HE looks at every thing through the prism of the imagination, instead of measuring it by the standard of his judgment.

MISCELLANEOUS.

## IMBECILES.

ALL the old women of both sexes.

MISCELLANEOUS.

## IMBECILITY OF CHARACTER.

IL parut se conduire avec cette politique mitigée, qui commence les affaires pour les abandonner.

VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 223.

## IMBECILITY RUINOUS.

NOT knowing what to do, he did nothing; and with the fate of a double-dealer, at last he lost his power, but kept his enemies.

DR. JOHNSON, of Harley, in his *Life of Swift.*

## IMITATIONS OF OTHER AUTHORS.

SUCH compositions are not to be reckoned among the great achievements of intellect, because their effect is local and temporary: they appeal not to reason or passion, but to memory, and pre-suppose an accidental and artificial state of mind. An imitation of Spenser is nothing to a reader, however acute, by whom Spenser has never been perused.



Works of this kind may deserve praise, as proofs of great industry and great nicety of observation; but the highest praise—the praise of genius—they cannot claim. The noblest beauties of art are those of which the effect is co-extended with rational nature, or at least with the whole circle of polished life. What is less than this can be only pretty—the plaything of fashion, and the amusement of a day.

DR. JOHNSON'S *Lives of the Poets*. [West.]

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THE IMITATIVE ARTS.

IMITATIONS produce pain or pleasure, not because they are mistaken for realities, but because they bring realities to mind.

DR. JOHNSON—*Preface to Shakspeare*.

This quotation was taken at second hand from the Exhibition Catalogue of the Royal Academy of 1844, their mottoes being generally most happily selected. [Editor.]

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IMITATORS.

O IMITATORES servum pecus, ut mihi sæpe  
Bilem, sæpe jocum vestri movère tumultus!

HOR. *Epist.* Book I. 19.

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AN ARGUMENT FOR THE SOUL'S IMMORTALITY—DRAWN FROM THE EXPECTATION OF A FUTURE WORLD EVEN IN THE MOST SAVAGE STATE.

(Vide ante p. 478.)

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IMMORTALITY OF THE SOUL PROVED BY OUR LOVE OF NOVELTY.

Is not this fondness for novelty, which makes us out of conceit with all we already have, a convincing proof of a future state? Either man was made in vain, or this is not the only world he was made for; for there cannot be a greater instance of vanity, than that to which man is liable to be deluded, from the cradle to the grave, with fleeting

shadows of happiness. His pleasures, and those not considerable either, die in the possession; and fresh enjoyments do not rise fast enough to fill up half his life with satisfaction. When I see persons sick of themselves any longer than they are called away by something that is of force to chain down the present thought; when I see them hurry from country to town, and then from the town back again into the country, continually shifting postures, and placing life in all the different lights they can think of; surely, say I to myself, life is vain, and the man beyond expression stupid or prejudiced, who, from the vanity of life, cannot gather that he is designed for immortality.

*Spectator*, Vol. VIII. No. 626.

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WORDLY WOE AN ARGUMENT FOR IMMORTALITY.

His grief is but his grandeur in disguise,  
And discontent is immortality.

\* \* \* \*

Man's misery declares him born for bliss.

*Young's Night Thoughts*.

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IMPARTIALITY.

SPEAK of me as I am: nothing extenuate,  
Nor set down aught in malice.

SHAKESPEARE—*Othello*, Act 5. Scene 2.

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IMPARTIALITY IN HISTORY A DESIDERATUM.

Nous avons à la honte de l'esprit humain, cent volumes contre Louis XIV. son fils Monseigneur, le Duc D'Orleans, et pas un qui fasse connôître les vertus du Duc de Bourgogne qui aurait mérité d'être célébré, s'il n'eut été que particulier.

VOLTAIRE—*Siècle de Louis XIV.*

## IMPARTIALITY NOT OBSERVED IN HISTORY.

THE evil that men do lives after them ;  
The good is often interred with their bones.

SHAKSPEARE—*Julius Cæsar*, Act 3. Scene 2.

## IMPARTIALITY RARE.

MEN's evil manners live in brass : their virtues  
We write in water.

SHAKSPEARE—*Henry VIII.* Act 4. Scene 2.

## IMPATIENCE AND IRRITABILITY.

A VERY little thief of occasion will rob you of a great deal  
of patience.

SHAKSPEARE—*Coriolanus*, Act 2. Scene 1.

HASTY and tinder-like upon too trivial motion. IBID.

## IMPEACHMENT.

AN impeachment is a thing in which the Prince finds himself accused in the person of his Minister.

DE LOLME—*On the English Constitution.*

## HUMAN IMPERFECTION.

A RETROSPECTION of our conduct rarely brings much subject of exultation when made with the rigid sincerity of secret impartiality : so much stronger is our reason than our virtue : so much higher our sense of duty than our performance.

*Cecilia*, Vol. II. p. 138.

## IMPETUOSITY DANGEROUS.

————— To be furious  
Is to be frighted out of fear ; and in that mood  
The dove will peck the estridge.  
————— When valour preys on reason,  
It eats the sword it fights with. —————

SHAKSPEARE—*Anthony and Cleopatra*, Act 3. Scene 11.

————— Never anger  
Made good guard for itself.

SHAKSPEARE—*Anthony and Cleopatra*, Act 4. Scene 1.

—————  
IMPORTANCE.

HE who gives himself airs of importance exhibits the  
credentials of impotence. LAVATER'S *Aphorisms*.

—————  
IMPOSSIBILITIES NOT COMMANDED.

A LAW was once made by the great Ferdinando  
That no man shall do any more than he can do.

MISCELLANEOUS.

—————  
THE DISTINCTION BETWEEN A MORAL AND A PHYSICAL IMPOSSIBILITY.

WHEN M. de Calonne, the French Minister, was importuned by the unfortunate Marie Antoinette to purchase for the Crown, of the Archbishop of Paris, the Palace of St. Cloud, he long objected the exhausted state of the finances; but being compelled at length to give way, he yielded in these terms, "Madame, si la chose est possible, elle est faite; si elle est impossible, elle se fera."

Communicated by M. DU TREUIL.

—————  
IMPOTENCY OF MAN.

"Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together."

*Isaiah xxxi. 3.*

—————  
FIRST IMPRESSIONS TRANSIENT.

THESE fellows of infinite tongue, that can rhyme themselves into ladies' favours, they do always reason themselves out again.

SHAKSPEARE—*Henry V.* Act 5. Scene 2.



## IMPROPRIATION.

THE following episcopal illustration of this word may, perhaps, be acceptable:—"When men would not give lands fast enough to abbeys, then the Pope, rather than his chaplains should want, would rob many parishes to feed his monks. God grant that the Gospel may restore that justly which the Pope took wrongfully away, and gave them yet a right name of impropriations, because improperly they be taken away, and properly belong to the parishes. The workman is worthy his hire: he that serves the Gospel must live of the Gospel: therefore those impropriations which take away the preacher's living, be against the word of God."

BISHOP PILKINGTON—*Commentary on Isaiah.*

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## MODERN IMPROVEMENT.

THE surface-civilization of the present age.

*Times*, October 1841.

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## IMPROVING ON ACQUAINTANCE.

OLD Mr. Bacon, the sculptor, observed of a friend whose manners were not prepossessing, while his worth was undeniable, that he did not put his best goods in the front window.

MISCELLANEOUS.

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## IMPUNITY.

WHEN evil deeds have their permissive pass,  
And not their punishment.

SHAKESPEARE—*Measure for Measure*, Act 1. Scene 4.

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## IMPUNITY FOSTERS CRIME.

CAPUT audaciæ impunitatis spes.

Author uncertain; but quoted by Bishop Gardiner in a Letter to Matthew Parker, Vice-Chancellor of Cambridge.

· See Dr. LAMB's *Documents from Corpus Christi College.*

————— TELL me

Why you proceeded not against these feats,  
So crimeful and so capital in nature  
As by your safety, wisdom, all things else,  
You mainly were stirred up.

SHAKSPEARE—*Hamlet*, Act 4. Scene 7.

—————  
INCARNADINE.

DR. JOHNSON observes, that he “ finds this word *only once*,” namely, in *Macbeth*; but the same remark would apply to a multitude of words which only Shakspeare had the wit to invent or the courage to use: the fact being, that when he wanted a word, he made one, which was generally found so appropriate as to have been employed ever since.

MISCELLANEOUS.

—————  
FEMALE INCONSISTENCY.

TRUE, she can't stand; but she can dance all night.

YOUNG'S *Satires*.

—————  
INCONSISTENCY OF MAN.

I HAVE known several persons of great fame for wisdom in public affairs and counsels governed by foolish servants. I have known great ministers, distinguished for wit and learning, who preferred none but dunces. I have known men of valour, cowards to their wives. I have known men of cunning, perpetually cheated. I knew three great ministers, who could exactly compute and settle the accounts of a kingdom, wholly ignorant of their own economy.

SWIFT—*Thoughts on Various Subjects*.

—————  
RELIGIOUS INCONSISTENCY.

THE Rev. Dr. Steinkopff was acquainted with a man whom he had first visited in Mary-le-bone workhouse, and who

gave the following account of his conversion, fifty years before. He said, that, being in an English vessel off Calcutta, he had gone one Sunday on shore, to perform some work. While he was engaged in it, a Hindoo observing him, said to him, "Do you call yourself a Christian?" To which he replied that he did. "Why," said the Hindoo, "does your God require you to work on the Sabbath Day?" To which he did not attempt to make any answer; but on returning to the vessel he found these questions incessantly recur to his mind, till they brought him, on his knees, to acknowledge his ignorance and sin; and from that moment he dated his conversion to God. "Out of the mouths of babes and sucklings thou hast ordained strength!"

Let such professed Christians as either travel by railroads on the Sabbath, or derive unhallowed profit, as proprietors of shares, from those who do, reflect on this anecdote, and estimate (perhaps for the first time) their own responsibility. (*Matthew* xii. 41, 42.) MISCELLANEOUS.

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INDEPENDENCE.

His nature is too noble for the world :  
 He would not flatter Neptune for his trident,  
 Or Jove for his power to thunder.

SHAKESPEARE—*Coriolanus*, Act 3. Scene 1.

WHEN a certain Bishop of Llandaff was often boasting of his independence, Dr. Paley said, in allusion to the origin of the word 'in-dependens,' "I do not know what all this boast of *independence* means, except that his Lordship is *not yet hung*." MISCELLANEOUS.

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INDEPENDENCE—A DREAM.

A GREAT man, however high his office and talents, is dependent on little things. *Jonah was exceeding glad of his*

*gourd.* However splendid and towering, man is *crushed before the moth*, if God does not uphold him. So that, while we are admiring the great man, as he is called, and however he may be disposed to admire himself, and to speak *great swelling words* of vanity, facts will shew that he is a poor dependent creature, who cannot live a moment without God. If the Holy Spirit opens his eyes, he will perceive that he cannot stand alone; but can only support himself, and climb, like the ivy, by clasping one stronger than himself.

CECIL'S *Remains*, p. 356.

INDEPENDENCE is a mere idle dream of romance and enthusiasm, without existence in nature, without possibility in life. In uncivilized countries, or in lawless times, independence, for a while, may perhaps stalk abroad; but in a regular government, it is only the vision of a heated brain. One part of a community must inevitably hang upon another; and it is a farce to call either independent, when, to break the chain by which they are linked, would prove destruction to both. The soldier wants not the officer more than the officer the soldier; nor the tenant the landlord, more than the landlord the tenant. The rich owe their distinction and their luxuries to the poor, as much as the poor owe their rewards and their necessaries to the rich.

CECILIA, Vol. II. p. 288. [where see the argument pursued.]

————— AND bless'd are those  
Whose blood and judgment are so well co-mingled,  
That they are not a pipe for fortune's finger  
To sound what stop she please.

SHAKSPEARE—*Hamlet*, Act 3. Scene 2.

REAL independence consists in being altogether dependent upon God, and thereby virtually independent of all else.



Men are never in a state of total independence of each other. It is not the condition of our nature; nor is it conceivable how any man can pursue a considerable course of action without its having some effect upon others; or, of course, without producing some degree of responsibility for his conduct. The situations in which men relatively stand produce the rules and principles of that responsibility, and afford directions to prudence in exacting it. MISCELLANEOUS.

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 INDEX.

SCIRE ubi aliquid invenire possis magna pars eruditionis est. MISCELLANEOUS.

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 INDIA.

OUR government has been an improvement on that of the native Rajahs, or it would not have risen. It must be an improvement on itself, or it will fall. If we fear not God, it behoves us to regard man. *Times*, August 7, 1841.

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 ON THE DIFFERENT COSTUME OF CERTAIN STATUES IN THE COURT ROOM OF THE EAST-INDIA HOUSE.

WHILE Roman petticoats, like northern kilts,  
 Adorn some heroes in our upper niches;  
 The sculptor and historian both agree  
 That Warren Hastings must have "worn the breeches."  
 MISCELLANEOUS.

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 INDUSTRY.

PEOPLE may tell you of your being unfit for some peculiar occupations in life; but heed them not; whatever employment you follow with perseverance and assiduity will be found fit for you: it will be your support in youth and comfort in age. In learning the useful part of any profession, very moderate abilities will suffice: great abilities are

generally injurious to the possessors. Life has been compared to a race; but the allusion still improves by observing that the most swift are ever the most apt to stray from the course. GOLDSMITH—*Essays*.

HE whose entrance into life is not devoted to toil and inured to application, who is not formed to habits of rigorous discipline and self-denial, deprives himself of the necessary qualification for future happiness. The most favourable termination of an opposite conduct is languid insipidity; but in most cases, as we are all formed with active tendencies, it is a career of wickedness, ending in calamity for which there is no remedy, and in woes which will not terminate with death.

LOUNGER'S *Common-Place Book*, Vol. III. p. 129.

A DIVINE benediction is always invisibly breathed on painful and lawful diligence. Thus, the servant employed in making and blowing of the fire (though sent away thence as soon as it burneth clear) oft-times getteth by his pains a more kindly and continuing heat than the master himself, who sitteth down by the same; and thus persons industriously occupying themselves, thrive better on a little of their own honest getting, than lazy heirs on the large revenues left unto them. FULLER—*Church History*, Book VIII. p. 37.

THE effects of human ingenuity and labour are more extensive and considerable than even our own vanity is apt at first to imagine. When we survey the face of the habitable globe, no small part of that fertility and beauty which we ascribe to the hand of nature is the work of man. His efforts, when continued through a succession of ages, change the appearance and improve the qualities of the earth. As a great part of the ancient continent has long been occupied by

nations far advanced in arts and industry, our eye is accustomed to view the earth in that form which it assumes when rendered fit to be the residence of a numerous race of men, and to supply them with nourishment. . . . . The labour and operation of man not only improve and embellish the earth, but render it more wholesome and friendly to life. When any region lies neglected and destitute of cultivation, the air stagnates in the woods; putrid exhalations arise from the waters; the surface of the earth, loaded with rank vegetation, feels not the purifying influence of the sun or of the wind; the malignity of the distempers natural to the climate increases, and new maladies, no less noxious, are engendered.

ROBERTSON'S *America*, Vol. II. Book IV. pp. 13 and 15.

THE denunciation, "In the sweat of thy face shalt thou eat bread" [Gen. iii. 19], when not resisted, but complied with, is converted into a blessing, instead of a curse. It is no more good for man to be idle, than to be alone. Labour is a real advantage. "The sleep of a labouring man is sweet," says Solomon. Our minds are too active to endure idleness, except in the way of recreation to fit us for future services; which may be shewn to be allowable from the example of St. John, who recreated himself with a tame partridge (See Jeremy Taylor's *Holy Living and Dying*). The devil has peculiar power over an idle man.\* We fall in with the divine appointment when we are diligent; but in being idle, we as evidently resist it. The grateful returns of rest are unknown to him who knows not the toil of labour; and the Sabbath itself is an abridged privilege to such. Some work with their minds; others with their hands; but all must work with one or the other, or both: and this state of things will

\* "Otia si tollas, periere cupidinis artes."—OVID.

only cease when the promised Sabbath of eternal rest shall have succeeded to the labours, cares, and anxieties of a weary and exhausted world. MISCELLANEOUS.

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## INFANCY.

SOFT infancy, that nothing canst but cry.

SHAKSPEARE—*Troilus and Cressida*, Act 2. Scene 2.

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## INFANCY AND YOUTH.

THE virgin innocence of early life.

MISCELLANEOUS.

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## INFANT.

THE Latin and French derivations of Johnson do not sufficiently denote the origin of this word; which is from *in*, privative, and the obsolete word *fari*, "to speak," *not speaking*.

MISCELLANEOUS.

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## ON THE DEATH OF AN INFANT.

ALMIGHTY love both gives and takes,  
 Nor let a murmur rise;  
 A mother's life to us is giv'n,  
 An infant's to the skies.

How transitory was the joy  
 That mark'd their union here!  
 How everlasting the delight  
 That waits an union there!

Worthy the Lamb, who thus displays  
 Indissoluble love;  
 For those He parted here so soon  
 To join with Him above.



Alike the triumph of His cross  
 In either case appears,  
 Uninfluenced by painful scenes,  
 Or by revolving years.

MISCELLANEOUS, 1830.

ON AN INFANT "STRANGLER IN LIFE'S PORCH."\*

THE living prison of a babe  
 Resigns its charge to heav'n,  
 And righteous is the Lord who claim'd  
 The life which he had giv'n.

Oh blest exchange! Oh envied lot!  
 Without a conflict crown'd;  
 Stranger to pain, in pleasure plac'd,  
 And, without fame, renown'd.

Unhurt by foes, untried by guilt,  
 Without a name below;  
 Yet written in the book of life,  
 And high in glory now.

From a rude world she never saw,  
 Whose air she never breath'd,  
 By sov'reign love at once remov'd,  
 And to his arms receiv'd.

Escap'd, before a snare was spread;  
 From sin's first taint exempt;  
 What awful hazards not incurr'd!  
 What glories never dreamt!

Before the throne she ever lives  
 Who never liv'd on earth;  
 And one who was denied a first,  
 Receiv'd a second birth.

\* Blair's Grave.

In virtue of her Saviour's blood,  
 She lost primæval sin ;  
 And, cloth'd in His own righteousness,  
 All pure appears within.

Worthy the Lamb ! would we exclaim,  
 Who " all in all " is found ;  
 By whom alike the oldest saint  
 And youngest babe is crown'd.

MISCELLANEOUS.

May 6, 1831.

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ON SEEING AN INFANT SLEEPING ON THE BREAST OF ITS MOTHER.

UPON its native pillow dear,  
 The little slumb'rer finds repose ;  
 His fragrant breath eludes the ear—  
 A zephyr passing o'er a rose.

Yet soon from that pure spot of rest,  
 Love's little throne, shalt thou be torn ;  
 Time hovers o'er thy downy nest,  
 To crown thy baby brow with thorn.

Ah, thoughtless ! couldst thou now but see  
 On what a world thou soon must move ;  
 Or taste the cup prepar'd for thee,  
 Of grief, lost hope, or widow'd love ;

Ne'er from that breast thou 'dst raise thy head,  
 But rather breathe to heav'n a pray'r,  
 To let thee in thy blossom fade,  
 And, in a kiss, to perish there.

SIR JOHN CARR.

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## THE INFANT JESUS.

ON VIEWING ANNIBAL CARACCI'S PAINTING OF THE INFANT JESUS, WITH JOSEPH AND MARY, ASSISTING HIS FATHER AT HIS TRADE OF A CARPENTER, AT THE SEAT OF LORD SUFFOLK, AT CHARLTON, NEAR MALMSBURY, WILTS.

“MAKE me like a little child,”  
 Sings the hymn, and well it sings ;  
 “Humble, teachable, and mild,”  
 Candidate for heav'nly things.\*

But my song would rise yet higher—  
 Make me like that little child,  
 Joining here the heav'nly choir,  
 “Holy, harmless, undefil'd!”

But can such a change be mine,  
 Child of wrath, as born in sin?  
 Can the earthly prove divine,  
 Or the filthy become clean?

Can the proud his pride forego?  
 Passion's slave renounce his haste?  
 Can the savage, mercy shew,  
 Or the sensual become chaste?

Can the selfish come to love?  
 The impatient learn to bear?  
 Can th' afflicted look above?  
 Or the burden'd lose his care?

How may moral miracles  
 Such as these be now achiev'd?  
 Let the sacred oracles  
 Solve the doubt, and be believ'd.

\* “Candidati Angelorum.”—TERTULLIAN.

Had the child I here behold  
 Been an heir of earth like me,  
 No such triumphs had been told  
 Of his mere humanity.

But the "child" so "born to us"  
 Was "the mighty God" as well;  
 And the "Son" that's serving thus,  
 Came from heav'n to vanquish hell.

Not the less Jehovah he,  
 Though in garb of meanest form;  
 Nor more fully man than me,  
 Though he rides upon the storm!

Why this splendid mystery—  
 Heav'n united thus with earth?  
 That the blessed Trinity  
 Might appear in Jesu's birth.

God the Father loving so,  
 As to give his Son for us;  
 God the Son so loving, too,  
 As to be degraded thus.

God the Spirit equally  
 In the glorious work agreed;  
 Giving life eternally  
 To the Saviour's chosen seed.\*

O stupendous love divine!  
 Evidencing heav'n's own plan,  
 For absolving guilt like mine,  
 For restoring ruin'd man.

\* "The Lord and giver of life."—*Nicene Creed*.



Vengeance cannot urge a word,  
 Since th' incarnate Saviour died ;  
 Sternest justice sheath'd the sword  
 When the law was satisfied.

Well may angels seek to pry  
 Into hidden depths like these :  
 Well unite to glorify  
 God, with man again at peace.

'T was to extirpate our sin,  
 And redeem us from its pow'r ;  
 'Twas to make our nature clean,  
 And his image to restore ;

To convert us by his grace,  
 And from Satan's pow'r to save,  
 That the Saviour took our place,  
 And his life a ransom gave.

And must, then, the life of heav'n,  
 Be indeed begun below ?  
 Will the grace of sin *forgiv'n*,  
 End in sin *abandon'd*, too ?

Yes, my soul ! it must be so,  
 Else has Jesus died in vain ;  
 To him I am still a foe,  
 If in sin I yet remain.

Make me, then, exalted Lord,  
 Meet for heav'n, as like to thee,  
 As recorded in thy word,  
 Not in kind, but in degree.

Else if I'm not wash'd by thee,  
 I in thee no part can have\*;  
 Since not *in* iniquity,  
 But *from* sin thou cam'st to save. †

“ Author,” thou, and “ finisher  
 Of the faith” that “ works by love !” ‡  
 Make me so thy follower,  
 As to reign with thee above.

MISCELLANEOUS.

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 INFANTA.

FOR this word Dr. Johnson gives no authority. The following may suffice: “The Infanta sat in the boot [of the coach—see “Boot”] with a blue ribband about her arm, of purpose that the prince [afterwards Charles I.] might distinguish her.”—*Howell's Familiar Letters*, p. 132.

MISCELLANEOUS.

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 HUMAN INFELICITIES.

To be either younger, poorer, or wiser than others, are so many disadvantages in our commerce with the world.

MISCELLANEOUS.

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 CONSCIOUS INFERIORITY.

THE greatest evidence he gave of his understanding was, that, knowing he was not made for business, he did not pretend to it.

[Of Charles Brandon, a minion of King Henry VIII.]  
 BISHOP BURNET'S *Abridgment of his History of the Reformation*, by himself, p. 10.

\* “If I wash thee not, thou hast no part in me.”—*St. John* xiii. 8.

† “He shall save his people *from* their sins.”—*St. Matthew* i. 21.

‡ “Looking unto Jesus, the author and finisher of our faith.”—*Hebrews* xii. 2.

## INFIDELITY.

THERE are no infidels in hell. There, all believe without a doubt, while they tremble without a hope. (St. James ii. 19.)

REV. J. NEWTON—*Life of Grimshaw.*

## INFIDELITY A DISEASE OF THE HEART, NOT THE HEAD.

MEN are atheistical because they are first vicious; and question the truth of Christianity because they hate the practice.

DR. SOUTH—*Sermon on St. John vii. 17.*

## INFIDELITY SUBDUED.

MR. HONE'S BIRTH-DAY MEMORANDUM, INSCRIBED AT THE END OF HIS BIBLE, JUNE 3, 1834, THE ANNIVERSARY OF HIS BIRTH IN 1780.

THE proudest heart that ever bent  
 Has been subdued in me :  
 The wildest will that ever rose  
 To scorn thy cause, and aid thy foes,  
 Is quell'd, my God, by thee.  
 Thy will, and not my will, be done ;  
 My heart be ever thine,  
 Confessing thee—the mighty Word—  
 I hail thee Christ, my God, my Lord,  
 And to thy pow'r resign.

## THE COWARDICE OF INFIDELITY.

“AT that time Herod the Tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.”—*Matthew xiv. 1, 2.*

Herod was a Sadducee, which sect denied a resurrection from the dead; yet, strange contradiction! he thinks that John had “risen from the dead.” His conscience gave the lie to his professions. Thus unbelievers are cowards; and believers, too, in proportion as their faith is weak.

REV. HENRY FOSTER. [Quoted from memory.]

THE INFIDEL THE FOE OF GOD AND MAN.

NEC diis, nec hominibus pepercit.

LACTANTIUS—[Of Lucian.]

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INFIDEL BOOKS.

THE Rev. W. Wilkinson mentioned, in the pulpit, the reason assigned by a good man against reading an infidel work—that he had no wish to make experiments as to how much poison his moral constitution would bear. MISCELLANEOUS.

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INFIDELITY.

ATHEISM is at the bottom of every sin.

*Funeral Sermon*, by DR. JACOMB, for Mr. Vines, 1656.

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INFIDELITY CLOAKED BY SENTIMENT.

LIKE all quacks who make wounds on purpose to shew the healing quality of their balm, he will poison the minds of his readers, to have the credit of curing them; and the poison will act violently on their hearts, and his antidote only on the mind; so that the poison will have the upper hand.

[Voltaire, of Rousseau.]

MISS HAWKINS'S *Memoirs*, Vol. I. p. 193.

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THE INVINCIBLE AUDACITY OF INFIDELITY.

IMPUDENCE and ignorance may ask a question in three lines which it will cost learning and ingenuity thirty pages to answer; and when this is done, the same question shall be triumphantly asked again, the next year, as if nothing had ever been written on the subject.

BISHOP HORNE—*Letters on Infidelity*.

The infidelity of Popery evinces similar audacity, by ever returning to the charge, after the most triumphant defeats.



## INFIDELITY NO RESULT OF DEFECTIVE EVIDENCE.

MR. GRIMSHAW, the Rector of Haworth, had frequent arguments with Lord Huntingdon on the evidence of the Christian Religion. On one occasion, after a discussion of this nature, Mr. Grimshaw, with that openness and frankness so characteristic of his apostolic labours, told his lordship that the fault was not so much in his head, as in his heart. So true it is that the most insurmountable, as well as the most usual obstacle to our belief, arises from our passions, appetites, and interests; for faith, being an act of the will, as well as of the understanding, we more often disbelieve for want of inclination, than for want of evidence.

*Life and Times of the Countess of Huntingdon, Vol. I. in finem.*

## REAL REASON OF INFIDELITY.

BAD men are infidels *se defendendo*. When the affection to our lusts is gone, the objections against religion vanish of themselves.

ARCHBISHOP TILLOTSON.

## INFIDELITY THE RESULT OF A VICIOUS PRACTICE.

DID religion bestow heaven indifferently upon all; if the crown of life were hereditary and free to good and bad, and not settled by covenant upon the elect of God only—such as live soberly and righteously and godly in this present world;—I believe there would be no such thing as an infidel among us. It is the way and means of going to heaven that makes profane scoffers so willing to lose the expectation of it. It is not the articles of the creed, but their duty to God and their neighbour, which is such an inconsistent, incredible legend. They will not practice the rules of religion, and therefore they cannot believe the promises and rewards of it.

DR. BENTLEY'S *Boyle-Lecture Sermons*. 1.

## EVERY FALSE RELIGION A MODIFICATION OF INFIDELITY.

ATHEISM, Deism, Arianism, Socinianism, or, as it seems we are now to call it, "Unitarianism," (which yet it is *not*, any more than, or half so much as, Trinitarianism,) Paganism, and last, though not least, Popery, the prime apostacy from, and chief corruption of, Christianity, are all only so many modifications of infidelity. If once the only true God, revealed in the Holy Scriptures, as subsisting by a Trinity of persons in one divine essence, be rejected by human pride, whether calling itself "reason" or "philosophy," it is no longer of any importance by what particular heresy the author of all evil may induce his followers to bow before different idols of their own fabrication: neither does it afford any answer to this remark, to say, that because Popery acknowledges the doctrine of the Trinity, she therefore does not come within its scope; since the monstrous and unscriptural additions which she has made to that, as to every other fundamental truth of Scripture, has virtually, and for all practical purposes, effectually invalidated and overthrown all that she professes to receive, in "holding the head." In proof of this, any one has only to consider the additional articles of belief annexed, by a comparatively modern Pope, to the Nicene Creed, which Creed is equally received by their Church and our own; and which Articles having been once adopted, upon mere papal authority, were at once made a constituent part of that creed by the equally modern Council of Trent, which declared the reception of such Articles essential to salvation, and their rejection as involving eternal destruction. He will then at once discern that the Romish Church practically renounces the deity of the Father, by gross idolatry, or the worship of other gods; the deity of the Son, by recognising in angels and saints (with the Virgin at their head) a host of other Saviours and Mediators, and by

setting up a factitious atonement in the anti-scriptural doctrine of the bloodless sacrifice of the mass, as totally distinct from that of the great atonement for sin once offered, and never to be repeated; and finally, the deity of the Holy Spirit as "the Lord and giver of life," by effectually neutralizing the justifying principle of faith in the promises of the two real sacraments, and by the addition of five false ones, as so many *opera operata*, which, independently of his gracious and energetic influence, are made to confer the grace which He alone can impart by the sacraments of Christ's appointment, and which even they were only designed to convey when accompanied by his blessing. MISCELLANEOUS.

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INFIDELITY IS SIMPLY THE LOVE OF SIN.

It is not want of reason on the side of religion that makes fools disbelieve it, but the interest of their brutish lusts and dissolute lives makes them wish it were not true.

ARCHBISHOP LEIGHTON, Vol. II. p. 460.

"MEN loved darkness rather than light, *because their deeds were evil.*"—*John* iii. 19.

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INFIDELITY SATIRIZED.

BEING A SUMMARY OF MR. HUME'S DOCTRINES, METAPHYSICAL AND MORAL,  
OF THE SOUL.

THAT the soul of man is not the same this moment that it was the last; that we know not what it is; that it is not one, but many things; and that it is nothing at all.

That in this soul is the agency of all the causes that operate throughout the sensible creation; and yet that in this soul there is neither power nor agency, nor any idea of either. That matter and motion may often be regarded as the cause of thought.

## OF THE UNIVERSE.

That the external world does not exist, or, at least, that its existence may reasonably be doubted.

That the universe exists in the mind, and that the mind does not exist.

That the universe is nothing but a heap of perceptions, without a substance.

That though a man could bring himself to believe, yea, and have reason to believe, that every thing in the universe proceeds from some cause, yet it would be unreasonable for him to believe that the universe itself proceeds from a cause.

## OF HUMAN KNOWLEDGE.

That the perfection of human knowledge is to doubt. That we ought to doubt of every thing, yea, of our doubts themselves; and therefore the utmost that philosophy can do is to give us a doubtful solution of doubtful doubts\*.

That the human understanding, acting alone, does entirely subvert itself, and prove, by argument, that by argument nothing can be proved. That man, in all his perceptions, actions, and volitions, is a mere passive machine, and has no separate existence of his own, being entirely made up of other things, of the existence of which he is by no means certain; and yet, that the nature of all things depends so much upon man, that two and two could not be equal to four, nor fire produce heat, nor the sun light, without an act of the human understanding.

## OF GOD.

That it is unreasonable to believe God to be infinitely wise

\* The Fourth Section of Mr. Hume's Essays on the Human Mind is called "Sceptical Doubts on the Operations of the Human Understanding," and the Fifth Section bears this title, "Sceptical Solution of those Doubts!"



and good, while there is any evil or disorder in the universe.

That we have no good reason to think the universe proceeds from a cause.

That as the existence of the external world is questionable, we are at a loss to find arguments by which we may prove the existence of the Supreme Being, or any of his attributes.

That when we speak of power as an attribute of any being, God himself not excepted, we use words without meaning.

That we can form no idea of power, nor of any being endued with power, much less of one endued with infinite power; and that we can never have reason to believe, that any object, or quality of any object, exists, of which we can form no idea.\*

#### OF THE MORALITY OF HUMAN ACTIONS.

That every human action is necessary, and could not have been different from what it is.

That moral, intellectual, and corporeal virtues are nearly of the same kind. In other words, that to want honesty, and to want understanding, and to want a leg, are equally the objects of moral disapprobation; that adultery must be practised, if men would obtain all the advantages of life; that, if generally practised, it would in time cease to be scandalous; and that, if practised secretly, and frequently, it would, by degrees, come to be thought no crime at all.

Lastly, as the soul of man, according to Mr. Hume, becomes every moment a different being, the consequence

\* The poor prodigal Gentile, in the parable, was hardly reduced to feed upon such husks as these. How good and how joyful a thing must it be, for one that has been so reduced, to return to the house of his Heavenly Father, where there is bread enough and to spare—to know the only true God, and Jesus Christ whom he hath sent.

must be, that the crimes committed by him at one time, cannot be imputable to him at another.\*

DR. BEATTIE'S *Essay on Truth*, Part II. chap. 1. sect. 1.  
and Part III. chap. 2.

[Quoted, in a Letter to Dr. Adam Smith, the admirer and vindicator of Hume, by Bishop Horne (late of Norwich), and published by the Society for Promoting Christian Knowledge, A. D. 1799.]

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INFIDELS.

ATHEISTS put on a false courage and alacrity in the midst of their darkness and apprehensions; like children, who, when they go in the dark, will sing for fear.

*Thoughts on Various Subjects*, by POPE and SWIFT.

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HUMAN INFIRMITY.

HUMAN nature is like a bad clock—it may go right now and then, or be made to strike the hour; but its inward frame is to go wrong.

ADAM'S *Private Thoughts*.

STRIVING against nature is like holding a weather-cock with one's hand: as soon as the force is taken off, it veers again with the wind.

IBID,

ILL, indeed, can any of us bear the test of experiment, when tried upon those subjects which call forth our particular propensities. We may strive to be disinterested, we may struggle to be impartial, but self will still predominate, still shew us the imperfection of our natures, and the narrowness of our souls.

*Cecilia*, Vol. II. p. 128.

\* "My Inquiry concerning the principles of Morals is, of all my writings, historical, philosophical, or literary, incomparably the best!"—HUME'S *Life of himself*, p. 16.

## HUMAN INFIRMITY NO MEASURE OF DIVINE MERCY.

IF our Saviour had measured his intenseness of affection in his engagements for us by our fervency in fulfilling our engagements to him, we should have been now farther from hope than we are from perfection.

*Life of Pearce*, p. 33.

## HUMAN INFIRMITY DESCRIBED.

I AM myself indifferent honest; but yet I could accuse me of such things that it were better my mother had not borne me. I am very proud, revengeful, ambitious, with more offences at my beck than I have thoughts to put them in, imagination to give them shape, or time to act them in.

SHAKSPEARE—*Hamlet*, Act 3. Scene 1.

## MENTAL INFIRMITY.

INFIRMITY doth still neglect all office  
Whereto our health is bound; we are not ourselves,  
When nature, being oppress'd, commands the mind  
To suffer with the body.

IBID.—*King Lear*, Act 2. Scene 4.

## INFLUENCE.

SOME under-doorkeeper's friend's friend.

HUDIBRAS—Part III. Canto 1.

OH, he sits high in all the people's hearts;  
And that which would appear offence in us,  
His countenance, like richest alchemy,  
Will change to virtue and to worthiness.

SHAKSPEARE—*Julius Cæsar*, Act 1. Scene 3.

## INFLUENCE OUT OF ITS PLACE.

WHEN the many alterations and improvements in Palace Yard were carrying on, the Speaker, Mr. Abbott, afterwards Lord Colchester, saw a labourer driving scaffolding-poles into the flower-beds of his official garden: he of course remonstrated. The man would not desist, but went on driving his poles, increasing the damage at every stroke. To ensure a hearing, the Speaker said, "Do you know who I am?" The man, who was a thorough Irishman, carelessly answered, "No!" "Why, I am the Speaker!" "May be so," said the fellow: "then ye may e'en *spake* to my master, for I know nothing about it." MISS HAWKINS'S *Memoirs*, Vol. I.

## INGRATITUDE.

I HATE ingratitude more in a man  
 Than lying, vainness, babbling, drunkenness,  
 Or any taint of vice, whose strong corruption  
 Inhabits our frail blood.

SHAKSPEARE—*Twelfth Night*, Act 3. Scene 4.

BLOW, blow, thou winter wind,  
 Thou art not so unkind  
 As man's ingratitude:  
 Thy tooth is not so keen,  
 Because thou art not seen,  
 Although thy breath be rude.  
 Freeze, freeze, thou bitter sky,  
 Thou dost not bite so nigh,  
 As benefits forgot:  
 Though thou the waters warp,  
 Thy sting is not so sharp  
 As friend remember'd not.

IBID.—*As you like it*, Act 2. Scene 7.



## EASTERN METAPHOR ON INGRATITUDE.

MELANCHOLY is it to reflect, that the arrow which has stuck in the eagle's wing is tipped with the eagle's feather.

[Letter of Morad Bey to Sir Sydney Smith.]

*British Expedition to Egypt*, by Lieut.-Col. R. T. WILSON, p. 65.

## FILIAL INGRATITUDE.

How sharper than a serpent's tooth it is  
To have a thankless child.

SHAKSPEARE—*King Lear*, Act 1. Scene 4.

## PUBLIC INGRATITUDE.

ROMULUS, et Liber pater, et cum Castore Pollux,  
Post ingentia facta, Deorum in templa recepti,  
Dum terras hominumque colunt genus, aspera bella  
Componunt, agros assignant, oppida condunt,  
Ploravere suis non respondere favorem

Speratum meritis.——— HOR. *Epist.* Book II. 1.

## THE DUTY AND POLICY OF PASSING BY INJURIES.

WE make ourselves more injuries than are offered us; and the apprehension of wrong doth more harm than the smartest part of the wrong itself. It is the wise man's glory, and the statesman's prudence, to pass by offences. . . . . Observation and resentment do but provoke and encourage that malice which neglect and silence deaden and dissipate. Discontent is the greatest weakness of a generous soul, which is always so intent upon its unhappiness that it forgets its remedies.

LLOYD's *Statesmen and Favourites of England*, p. 303.

Edit. 1665. [Life of Essex,]

## INNOCENCE.

————— If powers divine  
Behold our human actions—as they do,—  
I doubt not then, but innocence shall make  
False accusation blush, and tyranny  
Tremble at patience.

SHAKESPEARE—*Winter's Tale*, Act 3. Scene 2.

## INNOCENCE NO DEFENCE.

WHEN a man's enemies possess the inclination, and God gives them the power, to hurt him, it signifies little how just his cause may be.

MISCELLANEOUS.

## INJURED INNOCENCE.

————— I AM a man  
More sinned against than sinning.

SHAKESPEARE—*King Lear*, Act 3. Scene 2.

## INNOCENCE UNSUSPICIOUS.

————— WE knew not  
The doctrine of ill doing, nor dream'd  
That any did.

IBID.—*Winter's Tale*, Act 4. Scene 7.

## PUNISHING THE INNOCENT.

D'ALEMBERT compares an intemperate attack upon an unoffending party, to a man throwing stones at the windows of a house, from the roof of which a tile had fallen by accident.

MISCELLANEOUS.

## INNOVATION.

THERE is only one who claims the divine prerogative of "making all things new" (Rev. xxi. 5.), but He makes all things right. When men attempt the same thing, they make woeful work of it.

MISCELLANEOUS.

INQUISITION [IN ENGLAND].

THE Queen [Mary] and her Ministers in despair at receiving, from all parts, accounts of the growth of the Reformed Religion, which they had designed to crush by these severities, resolved, as some have assured us, to erect an Inquisition in England upon the model of that in Spain. With this view the Queen renewed a Commission, which had been created in the foregoing year, empowering twenty-four Commissioners to sit upon trials of heresy, with a power so unlimited, that no other rules were prescribed for their conduct than their own discretion, nor any person whatever exempted from their jurisdiction: this was followed by a persecution, in which seventy-nine persons perished.

RAPIN, Vol. VIII. p. 200.

It is recorded of Bishop Jewell (Clark's Lives, p. 262), that about the beginning of Queen Mary's reign, *the Inquisition* taking hold of him in Oxford, he fled to London by night, but providentially losing his road, he escaped *the Inquisitors* who pursued him.

FLAVEL'S *Divine Conduct, or the Mystery of Providence.*  
Works, p. 104. Fol. [Edinburgh, 1762.]

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THE INQUISITIVE ARE LOQUACIOUS.

PERCUNCTATOREM fugito, nam garrulus idem est:  
Nec retinent patulæ commissa fideliter aures;  
Et semel emissum volat irrevocabile verbum.

HOR. *Epist.* Book I. 18.

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INSANITY.

THE mind cannot become diseased independently of the body; nor is there a single proof that will establish such a

position. Insanity always originates in a corporeal cause: derangement of the intellectual faculties is but the effect.

DR. BURROW'S *Reflections on Bill for Regulating Mad-houses*,  
p. 102. [1817.]

This remark may be thought by some to savour of the learned theory of one class of the *Materia Medica*—Anglicè, the Medical Materialists. [Editor.]

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#### NOTHING INSIGNIFICANT.

A PERSIAN fable mentions a drop of water, which had been disengaged from a cloud, and was falling into the ocean, as deploring its fate, and saying, "I shall soon be absorbed in the world of waters, and lose all my consequence for ever." It happened, however, that this drop of water fell into an oyster, and there very shortly became a pearl.

MISCELLANEOUS.

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#### AN INSOLVENT.

MESRS. TRIPHOOK and Co. having directed a letter "To George Hardinge, Esq." (the Annotator on Coke's Littleton), "if living, if dead, to his Executors," beginning, "Sir, or Gentlemen," and stating that "not having heard from Mr. Hardinge, after repeated applications for settling an inclosed account, they concluded he must be dead; and if that melancholy circumstance should have occurred, requesting it might be settled by his executors;" Mr. Hardinge immediately wrote—

"Oh! Messieurs Triphook, what is fear'd by you,  
The 'melancholy circumstance,' is true;  
For I am dead; and, more afflicting still,  
My legal assets will not pay your bill.



“For oh! (to name it I am broken hearted)  
 My mortal life, insolvent, I departed;  
 So, gentlemen, I'm yours, without a farthing.  
 For my executors and self,

“GEORGE HARDINGE.”

MISS HAWKINS'S *Memoirs*, Vol. I. p. 363.

THE AGE OF INSTITUTIONS.

THE moral tumult in which we have been living so long has expelled that sobriety of mind which once led us to perceive the advantage of placing all duties upon the broad basis of principle. We must now, for every particular service, have the machinery of some particular society set a going—

As if men were a thing invented by Babbage,  
 Without so much *heart* as you 'd find in a cabbage.

But we need not wonder that knowledge and virtue are made to thrive by means of associations, when we find an uproarious one formed for the advancement of science, to which it was thought, heretofore, that tranquillity and solitude were most favourable. “Truth is the offspring of silence, of unbroken meditations, and of thoughts often revised and corrected.” *Apology for Cathedral Service*, p. 94.

INSTRUCTION DERIVABLE FROM ALL SOURCES.

It was a remark of Mr. Bacon (the sculptor), that the Scriptures send us to the ant to learn wisdom, and to the angels to learn humility.

AN INSTRUCTOR MAY QUALIFY HIS PUPIL FOR GREATER USEFULNESS  
 THAN HIS OWN.

— FUNGAR vice cotis; acutum  
 Reddere quæ ferrum valet, exsors ipsa secandi.

HOR. *Ars Poetica*.

## QUARRELLING WITH INSTRUMENTS.

WE are too apt to bite the stone that hurts us, and not mind the hand that threw it.

BISHOP REYNOLDS—*Works*, p. 998. Edit. 1679.

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## INSULTING THE FALLEN.

My Lord of Winchester, you are a little,  
By your good favour, too sharp; men so noble,  
However faulty, yet should find respect,  
For what they have been: 'tis a cruelty  
To load a falling man.

SHAKSPEARE—*Henry VIII.* Act 5. Scene 2.

————— O, MY Lord,

Press not a falling man too far; 'tis virtue:  
His faults lie open to the laws; let them,  
Not you, correct him. My heart weeps to see him  
So little of his great self.

IBID.—Act 3. Scene 2.

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## INSULTS MORE POIGNANT THAN INJURIES.

INJURIES may be atoned for, and forgiven; but insults admit of no compensation. They degrade the mind in its own esteem, and force it to recover its level by revenge.

JUNIUS—*Letter 36.*

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## INSURRECTION OCCASIONALLY ADVANTAGEOUS.

IN a weak government, an ill-digested insurrection raises the power of the prince, and adds as much spirit to his friends as it depresses the faction against him; and it also gives a handle to do some things for which it were not easy otherwise to find either colours or instruments.

BISHOP BURNET'S *Abridgment of his History*, p. 245.

## INTEGRITY THE STRONGEST ARMOUR.

WHAT stronger breastplate than a heart untainted!  
 Thrice is he arm'd that hath his quarrel just;  
 And he but naked, though lockt up in steel,  
 Whose conscience by injustice is corrupted.

SHAKESPEARE—*Henry VI. Part II. Act 3. Scene 2.*

## INTELLECTS CLASSIFIED.

THERE are brains of three classes: one understands of itself; the other understands as much as is shewn it by others; the third neither understands of itself nor what is communicated by others.

MACHIAVEL. [Quoted in Coleridge's *Friend*.]

## LOSS OF INTELLECT NO ARGUMENT AGAINST THE SOUL'S IMMORTALITY.

THE failure of intellect, which we sometimes observe in old people, and in young ones, in some cases of sickness, is no argument against the immortality of the soul. We are ignorant how the soul will act after its separation from the body, but we know that, during their union, neither can act without the assistance of the other; therefore, when the faculties decay, we are not to suppose that the soul is injured, but that the organs, whatever they are, by which it communicates with the body, and by which ideas are presented to it, have sustained some damage. As, if a man become blind, we do not say that his soul is changed, but that the organ by which images were presented to it is injured; and accordingly, if his eyes are cured, the soul is just as able to distinguish objects as ever. In the same manner, the sick person, whose nerves (or whatever it is on which the soul immediately acts) have recovered their tone, is able to think, and speak, and understand as formerly. The workman is not in fault, but some part of his machine is out of order.

MISS SMITH'S *Fragments*, published, in 1808, by Miss Bowdler.

## INTEMPERANCE.

EVEN our first parents ate themselves out of Paradise.

DR. SOUTH—*Sermons*, Vol. II. p. 340.

WATCH against all eagerness, and immoderate delight in eating and drinking; and against minding any kind of food for the pleasing of the sense. Come to thy meals not as a brute, but as becomes a saint. Never terminate in the sensitive pleasure, but make use of it to raise thy heart to God.

When thou hast eaten so much that thou thinkest more is not expedient, or is better forborne than taken, proceed not to a bit more, lest thou be entangled or disturbed.

ADAM'S *Private Thoughts*.

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## PURITY OF INTENTION.

THIS renders every action of nature religious, and every meal an act of worship. The possession of it sanctifies the meanest actions, and the want of it renders the best, vicious and imperfect.

JEREMY TAYLOR—*Holy Living and Dying*.

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## WANT OF INTENTION.

THE greatest of all wants is the want of intention.

LAW'S *Serious Call*.

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## INTERCESSION.

How rare that toil a prosp'rous issue finds  
 That seeks to reconcile divided minds!  
 A thousand scruples rise at passion's touch—  
 This yields too little, and that asks too much;  
 Each wishes each with other eyes to see,  
 And many sinners can't make two agree:  
 What mediation, then, the Saviour shew'd,  
 Who, singly, reconcil'd them all to God.

The above lines were written by the Rev. Mr. Owen, of



Fulham, upon several unsuccessful attempts to reconcile Mr. Hall and Mr. Simeon, of Cambridge, who had been long at variance. They happened to be shewn to Mr. Hall by a common friend, and struck him so forcibly that he immediately sought and found a reconciliation.

MISCELLANEOUS.

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THE GREAT INTERCESSOR.

HE who knows but the alphabet of prayer, and he who has been most experienced in its use, must alike take refuge in Him who ever liveth to make intercession for us.

REV. W. JAY.

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A NOTE OF INTERROGATION.

CHARLES FOX, and his friend Mr. Hare, both much incommoded by duns, were together in a house, when seeing some shabby men about the door, they were afraid they were bailiffs in search of one of them. Not knowing which was in danger, Fox opened the window, and calling to them, said, "Pray, gentlemen, are you *fox*-hunting or *hare*-hunting?"

MISS HAWKINS'S *Memoirs*, Vol. I. p. 261.

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THE UNNECESSARY INTRODUCTION OF SUPERIOR AGENCY.

NEC Deus intersit, nisi dignus vindice nodus.

HOR. *Ars. Poetica*.

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A GOOD INVESTMENT.

IN auditing the accounts of the Equitable Insurance Society, in 1843, a case occurred in which an original insurance for £500 had become entitled to receive, for the additions made during the life of the assured, the sum of £2572 beyond the original £500.

MISCELLANEOUS.

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## AN INVITATION ACCEPTED.

NAY, I'll come : if I lose a scruple of this sport, let me be boiled to death with melancholy.

SHAKSPEARE—*Twelfth Night*, Act 2. Scene 5.

## IRELAND.

THAT vulnerable heel of the British Achilles.

COLERIDGE—*Friend*.

IN Ireland, though the Kings of England were well obeyed within the English pale, yet the Irish continued barbarous and uncivilized, and depended on the heads of their names and tribes, and were obedient, or did rebel, as they directed them. [Temp. Edward VI.]

BISHOP BURNET's *Abridgment of his History*, p. 175.

IL y a des nations, dont l'une semble faite pour être soumise à l'autre. Les Anglois ont toujours eu sur les Irlandois la supériorité du génie, des richesses, et des armes. Jamais l'Irlande n'a pu secouer le joug de l'Angleterre, depuis qu'un simple Seigneur Anglois la subjuga.

VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 170.

## IRELAND ALWAYS LESS STEADY AND QUIET THAN ENGLAND.

THIS king had been a little improvident in the matters of Ireland, and had not removed officers and counsellors, and put in their places, or at least intermingled, persons of whom he stood assured, as he should have done, since he knew the strong bent of that country towards the house of York ; and that it was a ticklish and unsettled state, more easy to receive distempers and mutations than England was.

LORD BACON's *History of Henry VII.*

THE IRISH.

LES Irlandois, que nous avons vu de si bons soldats en France et en Espagne, ont toujours mal combattu chez eux.

VOLTAIRE—*Siècle de Louis XIV.* Vol. II. p. 170.

AN IRISHISM.

SOME officers riding together, came nearly up with a common acquaintance, an Irishman. They stopped to lay a wager that the first word he uttered would be an Hibernian blunder. Accordingly, one of the company rode up to him to make the experiment. "You are well overtaken," said he to the Irishman. "The same to you," said Teague, and so decided the wager.

MISS HAWKINS'S *Memoirs*, Vol. II. p. 66.

IRRITABILITY AND IMPATIENCE.

You take things ill which are not so, or, being so, concern you not.

SHAKSPEARE—*Anthony and Cleopatra*, Act 1. Scene 2.

IRRITABILITY OF THE LEARNED.

GENUS irritabile vatium.

HOR. *Epist.* Book II. 2.

IRRITABILITY INCURABLE BY PHILOSOPHY.

SUCH is every man's tendency, by nature, to selfishness and discontent, that if he only watches himself, when alone, he will sometimes find his irritability excited by so trifling an incident as the fall of something from his hand, at a wrong time, or in a wrong place; in short, by the occurrence of any other *contretemps* of a similar nature: but what is this principle, when it comes to be analyzed, but a proud and selfish requisition (though he would not dare to express it in

language) that the very laws by which nature is governed, and the world itself subsists, should be overruled or suspended in his favour? a demand, the absurdity of which must be as apparent as its impiety. Readers who may not at once admit even the existence, much less the irreligious character, of a spirit so natural to us all, will hardly be disposed to hail the only adequate remedy for a state of mind which is to be found alone in a practical reception of the Gospel of life and peace. MISCELLANEOUS.

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PROFLIGACY OF ITALY THE RESULT OF HER RELIGION.

MAY it not be ascribed to the corruptions of the national religion, to the facility of absolution, and to the easy purchase of indulgences?

EUSTACE'S *Tour through Italy*, Vol. II. p. 46.

[N.B. Mr. Eustace was a Priest of the Roman Church.]

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J.

JAMES I. AND II.

THE reign of James I. was absolutely the worst we ever had, except, perhaps, that of James II.

SPENCE'S *Anecdotes*, p. 155.

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COUP DE JARNAC.

THE explanation given by the French Academicians, in their Dictionary, of the *coup de Jarnac*, namely, that "it refers to a duel in which Jarnac killed La Châtaigneraie by an



unforeseen blow," is unworthy of them. A learned and intelligent Frenchman (M. Du Treuil) thus explains it:—"Voici le fait: dans le temps des guerres civiles, le Prince de Condé commandoit les Huguenots, et le Duc d'Anjou les Catholiques. Ils se rencontrèrent à *Jarnac*: une bataille suivit, dans laquelle le Prince de Condé fut fait prisonnier, et Montesquieu, Capitaine dans l'armée Catholique, courut à lui, le pistolet à la main, en criant, 'Tue!' 'Tue!' et dans le même moment, lui brula la cervelle. On a depuis appelé *coup de traître*, un coup de *Jarnac*."

Truth is too precious to be sacrificed to party.

MISCELLANEOUS.

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JEALOUSY.

———— TRIFLES, light as air,  
Are to the jealous confirmations strong  
As proofs of holy writ.

SHAKSPEARE—*Othello*, Act 3. Scene 3.

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JEALOUSY NOT LOVE, BUT SELF-LOVE.

Il y a dans la jalousie plus d'amour-propre que d'amour.

LA ROUCHEFOUCAULT.

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JESUITS.

A GOOD summary of the history of the Jesuits occurs in Lord Chesterfield's Letters to his Son.

Vol. III. p. 249. Second Edition, 1774.

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JEU D'ESPRIT.

[ADAPTED to the taste of junior readers, being a poetical postscript sent in answer to a prose *P.S.* from an invalid friend, requesting that he might only be provided with *mutton* on an intended visit.]

P. S. As mutton seems your standing dish,  
 And you renounce both soup and fish,  
 Rely upon our constant care  
 To furnish out your fav'rite fare,  
 In mutton hot, and mutton cold,  
 In mutton new, and mutton old,  
 In mutton roast, and mutton boil'd  
 (Never, we trust, in mutton spoil'd);  
 In mutton drest *au naturel*,  
 Or any way you like as well;  
 In mutton pie, not ven'son pasty,  
 (Although we think the last most tasty;)  
 In mutton tender, mutton tough,  
 At all events, mutton enough. MISCELLANEOUS.

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BISHOP JEWELL.

THE late Bishop of Salisbury (Dr. Burgess), a dear and honoured friend of the writer, shewed him, in the year before his death, at the Episcopal Palace, a small portrait of his predecessor, Bishop Jewell, which hung in a room adjoining the long picture-gallery, containing the portraits of all the bishops of that See. Unlike the dress portrait of Jewell in that collection, the small portrait in question bore every mark of what would, in a former age, have been called "a painful preacher," and under it were the words, "*Væ mihi si non evangelizavero!*" 1 Cor. ix. 16. This portrait is presumed to be a heir-loom of the palace. On the writer remarking to the bishop that no painter was likely, especially in that early age, to have placed such a text under a portrait without having been so expressly directed; the bishop said, that he entirely concurred in that opinion. Assuming this, then, as the personal attestation of Jewell to so important a text, what will be thought of the unhappy writer who, in our

day, has ventured to malign this excellent and evangelical prelate of our Church, whose character had, till then, been only assailed by the adherents of the Romish Church; to which Church, at least in principle and spirit, such a libeller must needs belong?

MISCELLANEOUS.

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THE JEWS.

“Lo, the people shall dwell alone, and shall not be reckoned among the nations:” Numbers xxiii. 9. “Behold a people shall dwell apart, and shall not be reckoned amongst nations:” Septuagint translation. That is, most plainly, *shall be distinct from, and superior to, all other nations.* There is not surely a more astonishing and striking prophecy than this in all the Holy Scriptures, for it most manifestly has pointed out, not only the great peculiarity of character of the Jewish nation, that was to subsist even whilst they were in possession of their kingdom in the land of Palestine; but also it has foretold in what an unparalleled manner they should still subsist as a *distinct people*, even when they should be dispersed, and cease to be a *nation*; and, moreover, what an high degree of super-eminence should at last be obtained by THE TRUE ISRAEL OF GOD over all nations, in the days of the Messiah’s final kingdom.

KING’S *Munimenta Antiqua*, Vol. I. chap. 4.

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THE JEWS AN UNEXCEPTIONABLE EVIDENCE FOR CHRISTIANITY.

WHAT earthly judge, if he had been questioned as to the means likely to produce one of the strongest evidences of the truth of Christianity to unbelievers, but would have named an agreement between Jews and Christians as its fullest corroboration? If we ourselves had an important cause depending—for instance, the ascertaining our right to a litigated

estate—if the success of the trial depended on the testimony of the witnesses, and on the authenticity of our title-deeds,—whose testimony should we endeavour to obtain? into whose hands should we wish our vouchers to be committed? According to all human prudence, should we not desire witnesses who had no known hostility to us? should we not object to a jury of avowed enemies? and should we not refuse to lodge our records in the hands of our opponents?

But His wisdom, in whose sight ours is folly, has seen fit to make one of the most striking proofs of the truth of Christianity depend on the living miracle of the enmity of the Jews: “To them also were committed the oracles of God;” so that, to both their ancient testimony and their present opposition we are to look for the most striking proofs of a religion which they behold with perpetual hatred.

And now that Christianity is actually made to stand upon such evidence, what test can be more satisfactory? Reason itself owns its validity; for what collusion can now be charged upon the concurrent witnesses to Christianity, when each party in court is decidedly at variance with the other? Who can rationally question the strength of that title which is contained in their genuine archives; that evidence resulting from their hereditary denial of facts, of which they persist to reverence the predictions? Where can we more confidently look for the truth of a religion they detest than to the verification conferred on it by their original history, their irreversible antipathy, their actual condition, and existing character?

HANNAH MORE'S *Christian Morals* [Paper on Providence].

LORD CHESTERFIELD once told Lady Fanny Shirley, in a serious discourse they had on the evidences of Christianity, that there was one which he thought to be invincible, and not



to be got over by the wit of man, viz. the present state of the Jews ; a fact to be accounted for on no human principle. This anecdote was related to me by a person who had it from Lady Fanny herself.

BISHOP HORNE'S *Essays and Thoughts*.

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CONVERSION OF THE JEWS.

UNDOUBTEDLY the people of the Jews shall once more be commanded to arise and shine ; and their return shall be the riches of the Gentiles ; and that shall be a more glorious time than ever the Church of God did yet behold. They forget a main point of the Church's glory that pray not daily for the conversion of the Jews.

ARCHBISHOP LEIGHTON, Vol. III. p. 131.

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JOB.

THERE never was a book written, since the pen became the tongue of a writer, of a more curious style than Job. In verse of many sorts, and use of words more nice than any Greek or Latin [author] writeth ; and for grammar [it] hath more tricks and difficulty than all the Bible beside ; Arabizing much, but fuller of Hebrew depth of language. God saw it needful to honour with a style of all ornaments the particular case of Job, lest it should be despised or thought a feigned matter : and therefore gave that book a more curious style than any other part of the Bible ; and such depth of skill in the tongue, as no Rabbin could be thought ever to have in the holy tongue.

DR. BROUGHTON—*Biographia Britannica*.

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DR. JOHNSON.

IT will be gratifying to the lovers of this illustrious man, who was, perhaps, with all his failings, the greatest in litera-

ture and morals of whom England can boast, to know that since Mr. Croker edited his life by Boswell, there is abundant evidence of his not having merely died a Christian, in the ordinary sense of the term, but of his having been so enabled, at last, to realize his personal interest in the promises and consolations of the Gospel, as to feel an assured and certain hope of a joyful resurrection to eternal life. We are indebted, in the first instance, for proof on this head to the Rev. S. C. Wilks, who, in his *Christian Essays* (first published in 1817), satisfactorily shews, from the facts supplied by Sir John Hawkins's *Memoir*, that Dr. Johnson, in his last illness, had renounced every hope from his own righteousness; and, disclaiming all dependence upon the best services of his past life, had humbly accepted the offer of a free and finished salvation through the medium of the great atonement.

This Essay, entitled "True and False Repose in Death," was reprinted in the *Christian Observer* for October and November 1827. There also appeared in that periodical for January 1827 a Letter from the Rev. C. I. La Trobe, confirming the testimony of the Essay; upon which Letter Mr. Croker having remarked somewhat flippantly in a Note to the Fifth Volume of his Edition of Boswell, p. 322 (1831), Mr. La Trobe answered him by a second Letter in the *Christian Observer* for May 1832; besides which, some particularly valuable matter will be found in letters of personal friends of the Doctor, contained in the same publication for January 1831, January 1832, January, November, and December 1837, and the Appendix of 1838.

The whole of this additional information upon the later life and death of Dr. Johnson will be found of the highest character, as exhibiting an entire change to have taken place between the mere morality which Dr. Johnson had long

found insufficient for his peace, and the vital religion which he afterwards embraced, in a personal appropriation of the doctrines of the Cross, in all their transforming and consoling efficacy. It is much to be regretted that such a valuable mass of information does not (with the exception of Mr. La Trobe's Letter) appear to have been known to the very able Editor of Boswell: nor is it too much to assert, that any future statement of Dr. Johnson's concluding history will necessarily be imperfect without a reference to such new matter.

MISCELLANEOUS.

It is understood that Dr. Johnson has not quoted a single infidel author in his voluminous Dictionary, which is considered a great instance of his confessing his Master in such a period as that in which he wrote.

MISCELLANEOUS.

No. 4 Gough Square was long the residence of Dr. Johnson; and it was in the two attics that Mr. Clark, the late City Chamberlain, said he was first introduced to the Doctor, whom he found consulting his authorities in a pair of dirty gloves. They are well suited to the purpose for which they were employed, being remarkably quiet and airy, and each having a fire-place. It was here that the greater part of his unrivalled Dictionary was written. The parlour is the best room in the house, and has a recess for the side-board. Here the Doctor and Boswell, with Bennet, Langton, Burke, Goldsmith, Garrick, and others, often enjoyed "the feast of reason and the flow of soul."

MISCELLANEOUS.

Mrs. HANNAH MORE informed Archdeacon S—— that she had once asked Dr. Johnson who he would choose to be if he were not Dr. Johnson; to which he replied, "Why, child, I should choose to be George Psalmanazer." She inquired the



reason. "Why," he replied, "because he was the greatest penitent I ever knew." The Archdeacon added that he believed this anecdote had never appeared in print.

## MISCELLANEOUS.

WE must admire and revere that honest disposition to embrace the doctrines of Christianity, with all their probing qualities, rather than to take refuge in obduracy, scepticism, or the delusive occupation of cultivating schism; and happy is it for us who remain that he has not lent his name to any fallacious opinions or convenient tenets. Whatever might be the vacillation or inconsistency of his opinions on other points, we are certain that one of the very first men that this country has to boast, and a man whose moral writings have obtained for him a rank which would have gratified the pride of an ancient philosopher, believed without compulsion, without the leading of interest or the formalities of a profession, without exception or reservation, that the Almighty made and governs the world; that mankind have fallen from grace by sin; that there is no mean of recovering the divine favour but through the merits of our Redeemer; that our own best endeavours, though not to be neglected for a moment, must ever be found imperfect; and that the deepest contrition and sincerest repentance are as strictly required of the first of the human species as of the lowest of the people.

The religious awe which overspread his mind was genuine, it was excessive, it was painful even to witness; and it deprived him of all the consolations of our faith. To imitate him in this point might lead to error; our peace of mind is to be established between God and ourselves, and not under the influence of any example of our fellows. Happy would it be for many were they equally oppressed by it; and thrice happy are those, who, by a more fortunate and



regular course of early life, have been led into the paths of peace, before the mind has been corroded by evil, and made restive by perverse habits.

That in Johnson's great mind the conflict between his sense of right, and his propensity to offend against that sense was severe, does not rest for me to point out. It can surprise none but those who know not the bulk of such a mind, and the more than human force requisite to prevent its irrecoverable disobedience to the helm of conscience. But to that court he seems never to have summoned those petty offences which made him only disagreeable . . . . Under the reminiscences of this troublesome visitant, Johnson groaned . . . . Much has been said of his superstitious scrupulosity; but, it appears to me, with very little of just reference to the state of his mind. Could he have advanced with any confidence towards that happy calmness, in which, firm in principle and regular in practice, we begin to feel that the service required by the Gospel is the most perfect freedom, he would, I doubt not, have discarded this scrupulous and perpetually-thwarted succession of attempts, and might have been at ease. But this was not ordained to be his lot: his natural infirmities were second causes powerfully acting against his peace; but they render his courageous return to the attack more worthy of applause: and it is still to be remarked, that he divested himself, as far as he could, of mean assistances. He had given up wine; and there was not that growing indulgence of palliatives in his management of himself into which many have fallen. In his wish to leave nothing undone, he certainly attached too much importance to small things. In this minuteness he resembled a painter, who, leaving the likeness of a portrait to take its chance, in despair of hitting it, should spend his time and efforts upon hair and curls: and the short

repetitions of his temporary severities were not unlike the compelled attention of a reluctant arithmetician, who, afraid of encountering a new series of figures, goes back to repeat the process which requires no further care.

He certainly considered the unbounded exercise of charity as atonement; and his almost indiscriminate application of it proved that he added by every opportunity to his store. He always seemed to me in the situation of a man who, meaning well, but having never kept any accounts, gives up all that he has to spare, and adds his superfluities, whenever they occur, to discharge debts, the amount of which he has never calculated.

MISS HAWKINS'S *Memoirs*, Vol. I. p. 188.

There can be no doubt that Dr. Johnson obtained clearer views, before his death, of the fulness and freeness of divine grace, and was enabled to renounce all dependence upon every other refuge than the infinite mercy of God in Christ. His honest pursuit of truth was eventually rewarded by a more complete discovery of its nature, as revealed in the Holy Scriptures: and thus receiving, by faith, the promises of the Gospel, with all the affection and simplicity of "a little child," he was enabled to derive from them such abundant consolation as Miss Hawkins is perfectly correct in stating he had never been able to obtain before.

See more on this subject in a previous article on Dr. Johnson.

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DR. JOHNSON'S LAST YEAR.

May 10, 1784—WE rejoice in the account you give of Dr. Johnson. His conversion will indeed be a singular proof of the omnipotence of grace; and the more singular, the more decided. The world will set his age against his wisdom, and comfort itself with the thought that he must be superannuated. Perhaps, therefore, in order to refute the slander, and do

honour to the cause to which he became a convert, he could not do better than devote his great abilities, and a considerable part of the remainder of his years, to the production of some important work, not immediately connected with the interests of religion. He would thus give proof, that a man of profound learning, and the best sense, may become a child without being a fool; and that to embrace the Gospel is no evidence either of enthusiasm, infirmity, or insanity. But He who calls him, will direct him.

*Private Correspondence of Cowper*, Vol. I. p. 323. [Letter to Newton.]

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## JOY EXPRESSED BY SILENCE.

SILENCE is the perfectest herald of joy: I were but little happy if I could say how much.

SHAKESPEARE—*Much Ado about Nothing*, Act 2. Scene 1.

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## JOY NOT TO BE EXPRESSED.

———— You have bereft me of all words:  
 Only my blood speaks to you in my veins;  
 And there is such confusion in my powers,  
 As, after some oration fairly spoke  
 By a beloved prince, there doth appear  
 Among the buzzing, pleased multitude;  
 Where every something being blent together  
 Turns to a wild of nothing, save of joy  
 Express, and not express.

SHAKESPEARE—*Merchant of Venice*, Act 3. Scene 2.

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## TRUE JOY.

BUT such a sacred and home-felt delight,  
Such sober certainty of waking bliss,  
I never heard till now.

MILTON—*Comus*.

## JUBILEE.

DR. JOHNSON derives this word from French and low Latin; but Henry, the Commentator, goes further back, and refers it to JUBAL ["the father of all such as handle the harp and organ"]. The Jubilee-trumpet was most probably named from this Apollo of primitive life.—*Commentary on Gen. iv. 21*.

MISCELLANEOUS.

## THE SHAKSPEARE JUBILEE.

FOOTE related, that he had, on this occasion, met an Essex squire in the streets of Stratford, dressed in blue and silver, with a countenance indicating a calf-like vacuity, who deplored that he had been "brought out of Essex by the report of the Jubilee." "Out of Essex?" said Foote, with an inquiring stare; "and pray who *drove* you?"

MISS HAWKINS'S *Memoirs*, Vol. I.

Miss Hawkins adds:—"This appears to me the most exciting stroke of English humour that ever came within my observation."

## JUDAISM INCIPIENT CHRISTIANITY.

CHRIST was Christ to a believing Jew before his coming, as well as now to a Christian: nay, the faith of the Jew seems to have been of a more excellent kind, as it had a thicker veil to penetrate through.

ADAM'S *Private Thoughts*.



## JUDICIAL VARIETIES.

MR. JEKYLL, in describing three judges, said that one was a lawyer, and no gentleman; another was a gentleman, and no lawyer; and that the third was neither a lawyer nor a gentleman. Never mind who they were.\* MISCELLANEOUS.

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THE JUDGES SHOULD (INTER ALIA) BE "PERSONABLE" MEN.

"As for choice of a baron, I think Serjeant Heale able, both for learninge, wealthe, and strength of body to continue; being also a personable man, which I wish to be regarded in chois of such officers of public calling."

[Lord Burleigh, in Letter to his Son.]

PECK'S *Desiderata Curiosa*.

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THE FINAL JUDGMENT.

WE are too little acquainted with the sacred character of God. *A certain man sold a possession, and brought a certain part of the price.* We should have thought this a generous act: but God saw that there wanted a right estimation of his character. Many sins are suffered to pass, to be punished hereafter: but God sometimes breaks out, and strikes an offender dead, in vindication of his own glory.

CECIL'S *Remains*, p. 393.

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JUDGING OTHERS.

No friends have a perfect suitableness to each other; and those incongruities which are nearest to us are most troublesome. So various and contrary are our apprehensions, interests, educations, our tempers, inclinations, and temptations, that, instead of wondering at the discord and confusions of the world, we may rather admire the providence of God,

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\* Evidently an echo of what had before been said of the three Thellusons; viz. that one had a heart without a head; the other a head without a heart; and the third neither one nor the other.—[*Editor*.]

which maintains so much order and concord. The greatest crimes that have been charged upon me have been those things which I thought to be my greatest duties ; and for those parts of my obedience to God and my conscience which cost me dearest, and where I pleased my flesh least, I pleased the world best.

BAXTER'S *Dying Thoughts*, chap. 3. sect. 11.

Who made the heart, 'tis He alone  
Decidedly can try us ;  
He knows each chord, its various tone,  
Each spring, its various bias :  
Then at the balance let's be mute ;  
We never can adjust it :  
What's done we partly may compute,  
But know not what's resisted.

BURNS.

WE are fully warranted to determine in regard to the quality of things, though not in regard to the state of persons ; as, for example, what conduct and what actions are either conformable or repugnant to the Christian virtues : and, indeed, without this power, it were impossible that the accounts given us in Scripture of our duty, could be of the smallest use to us, as we could not, with safety, make any application of them to practice.

PROFESSOR CAMPBELL—*Lectures on the Pastoral Character*.

DERIDE not him whom the looser world call Puritan, lest thou offend "a little one." If he be an hypocrite, God that knows him will reward him : if zealous, that God that loves him will revenge him : if he be good, he is good to God's glory : if evil, let him be evil at his own charges. He that judges shall be judged.

QUARLES'S *Enchiridion*, Cent. 2. chap. 91.

THERE is great folly and presumption in comparing ourselves with others, or despising any man. We may be worse than others, when we think ourselves better; possibly we neither know them nor ourselves; if we are really better, the difference is not from ourselves; and, whatever they may be, our own want of humility is certainly a most terrible defect.

ADAM'S *Private Thoughts*.

WHENEVER you feel disposed to condemn others, say to yourself, "Either they have never had my advantages, or else they have not been preserved from abusing them;" and you will perceive, that, in either case, your own superiority (even supposing it to exist) precludes all claim upon the favour of God, and only does honour to his mercy. If, therefore, you find no ground for boasting in yourself, as having nothing but what you have received, "who art thou that judgest another?" (*James* iv. 12.)

MISCELLANEOUS.

TRUE sincerity and Christian charity will make us more suspicious of ourselves than of any other; it hopes the best of others, and fears the worst of ourselves.

BURKITT.

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FUTURE JUDGMENT.

I'M not afraid to kill him, having a warrant for it; but to be damned for killing him, from the which no warrant can defend me.

SHAKSPEARE—*Richard III.* Act 1. Scene 4.

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A CORRECT JUDGMENT RATHER OBSTRUCTS THAN ADVANCES OUR PLEASURE FROM LITERARY OBJECTS.

It frequently happens that a very poor judge, merely by force of a greater complexional sensibility, is more affected by a very poor piece, than the best judge by the most perfect; for as every thing new, extraordinary, grand, or

passionate, is well calculated to affect such a person, and that the faults do not affect him, his pleasure is more pure and unmixed; and as it is merely a pleasure of the imagination, it is much higher than any which is derived from a rectitude of the judgment: the judgment is, for the greater part, employed in throwing stumbling-blocks in the way of the imagination, in dissipating the scenes of its enchantment, and in tying us down to the disagreeable yoke of our reason; for almost the only pleasure that men have in judging better than others, consists in a sort of conscious pride and superiority, which arises from thinking rightly; but then, this is an indirect pleasure—a pleasure which does not immediately result from the object which is under contemplation. In the morning of our days, when the senses are unworn and tender, when the whole man is awake in every part, and the gloss of novelty fresh upon all the objects that surround us, how lively, at that time, are our sensations; but how false and inaccurate the judgments we form of things! I despair of ever receiving the same degree of pleasure, from the most excellent performances of genius, which I felt at that age from pieces which my present judgment regards as trifling and contemptible.

BURKE'S *Essay on the Sublime and Beautiful*. [Introduction.]

See this sentiment beautifully illustrated in the Third Essay of Goldsmith, where he observes:—

“ I find that age and knowledge only contribute to sour our dispositions. My present enjoyments may be more refined, but they are infinitely less pleasing. The pleasure the best actor gives, can no way compare to that I have received from a country wag who imitated a Quaker's sermon. The music of the finest singer is dissonance to what I felt when our old dairy-maid sung me into tears with ‘ Johnny Armstrong's last Good Night,’ or ‘ The Cruelty of Barbara Allen.’ ”

MISCELLANEOUS.



## THE SAME SUBJECT PURSUED AS IT RESPECTS THE MIND.

NOR is this remark in general less applicable to the qualities of the mind. Those virtues which cause admiration, and are of the sublimer kind, produce terror rather than love; such as fortitude, justice, wisdom, and the like. Never was any man amiable by force of these qualities. Those which engage our hearts, which impress us with a sense of loveliness, are the softer virtues—easiness of temper, compassion, kindness, and liberality, though certainly those latter are of less immediate and momentous concern to society, and of less dignity; but it is for that reason that they are so amiable. The great virtues turn principally on dangers, punishments, and troubles, and are exercised rather in preventing the worst mischiefs than in dispensing favour; and are, therefore, not lovely, though highly venerable: the subordinate turn on reliefs, gratifications, and indulgences; and are, therefore, more lovely, though inferior in dignity. Those persons who creep into the hearts of most people, who are chosen as the companions of their softer hours, and their reliefs from care and anxiety, are never persons of shining qualities nor strong virtues. It is rather the soft green of the soul on which we rest our eyes, that are fatigued with beholding more glaring objects. It is worth observing how we feel ourselves affected in reading the characters of Cæsar and Cato, as they are so finely drawn and contrasted in Salust. In one the “ignoscendo,” “largiundo;” in the other, “nil largiundo.” In one the “miseris per fugium;” in the other, “malis perniciem.” In the latter, we have much to admire, much to reverence, and perhaps something to fear; we respect him, but we respect him at a distance. The former makes us familiar with him; we love him, and he leads us whither he pleases. To draw things closer to our first and most natural feelings, I will add a remark made

upon reading this section by an ingenious friend. The authority of a father, so useful to our well-being, and so justly venerable upon all accounts, hinders us from having that entire love for him that we have for our mothers, where the parental authority is almost melted down into the mother's fondness and indulgence. But we generally have a great love for our grandfathers, in whom this authority is removed a degree from us, and where the meekness of age mellows it into something of a feminine partiality.

BURKE'S *Sublime and Beautiful*, Section 10.

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SOUND JUDGMENT A NATURAL GIFT.

THOUGH judgment is not so rare in youth as is generally supposed, I have commonly observed that those who do not possess it early, are apt to miss it late.

[Mr. Burke to Miss Burney.]

*Memoirs of Dr. Burney*. Vol. II. p. 230.

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DIVINE AND HUMAN JUDGMENT OFTEN AT VARIANCE.

It is remarked by Calvin, as deserving of particular notice, that when the lot was drawn by the eleven Apostles for supplying the place of Judas (in which case an appeal was made to the divine decision) the lot did not fall upon Barnabas, who had acquired such a reputation in the Church as to be called JUSTUS, but upon Matthias, who had received no such testimony to his merit.

MISCELLANEOUS.

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AN ENLIGHTENED JUDGMENT.

COMMON benefits appear uncommon to one who has formed a proper estimate of his own deserts and defects.

MISCELLANEOUS.

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## ERRONEOUS STANDARD OF JUDGMENT.

BECAUSE you want the grace that others have,  
You judge it straight a thing impossible.

SHAKSPEARE—*Henry VI.* Part I. Act 4. Scene 4.

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## NATIONAL JUDGMENTS INDISCRIMINATE.

A REASON why God, for particular sins, inflicts general judgments, may be to shew us the provoking nature of sin, and that we live upon the score of mercy, and not by any title that we claim to life from our own righteousness. It is a mercy that God does not destroy for the sins of other men. Was it not a singular mercy to Lot that he was delivered from the common destruction, though he never shared in the common sin? The righteousness of the whole world, since the Fall, is not able to save one man; the sin of one man only, if God should deal according to the rigour of his justice, was enough to destroy a whole world.

DR. SOUTH, Vol. IX. p. 355.

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## TEMPORAL JUDGMENT: INSCRIPTION AT DEVIZES, WILTS.

“THE Mayor and Corporation of Devizes avail themselves of the stability of this building to transmit to future times the record of an awful event, which occurred in this marketplace in the year 1753, hoping that such record may serve as a salutary warning against the danger of impiously invoking Divine vengeance, or of calling on the Holy Name of God to conceal the devices of falsehood and fraud.

“On Thursday, the 25th January 1753, Ruth Pierce, of Pottern, in this county, agreed, with three other women, to buy a sack of wheat in the market, each paying her due proportion towards the same. One of these women, in collecting the several quotas of money, discovered a deficiency, and demanded of Ruth Pierce the sum which was wanting to

make good the amount. Ruth Pierce protested that she had paid her share, and said SHE WISHED SHE MIGHT DROP DOWN DEAD IF SHE HAD NOT. She rashly repeated this awful wish; when, to the consternation and terror of the surrounding multitude, she instantly fell down and expired, having the money concealed in her hand."

When Ruth of old her harvest money sought,  
 She gain'd it honestly, though dearly bought;  
 Her modern namesake sought unhallow'd gain,  
 And, like Sapphira, in her sin was slain.

MISCELLANEOUS.

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UNION OF JUDGMENT WITH PRINCIPLE.

THERE are men who have correct judgments and defective principles; and there are others with erroneous judgments and sound principles: the first stand best for this world; the last for a future one. The Christian will feel no hesitation which of these alternatives to prefer, if he must necessarily choose between them; but it is very important that a good judgment be found in alliance with a good heart. Such a man is invulnerable, as furnished for "the life that now is, and that which is to come." As real Religion is the perfection of wisdom, and no man has such promises of guidance and support as the Christian, he should strive to recommend Religion to others, by proving that it has no necessary connection (as is often unjustly imputed) with imbecility of mind, or ignorance of the world; and that while he excels others in the grace of faith, he does not fall below them in the gift of reason.

MISCELLANEOUS.

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## THE WORLDLY MAN'S ESTIMATE OF A FUTURE JUDGMENT.

March 10, 1682.—This day was executed Colonel Vrats, and some of his accomplices, for the execrable murder of Mr. Thynne, set on by Koningsmark.\* He went to execution like an undaunted hero; as one that had done a friendly office for that base coward Koningsmark, who had hopes to marry his widow, the rich Lady Ogle, and was acquitted by a corrupt Jury, and so got away. Vrats told a friend of mine, who accompanied him to the gallows, and gave him some advice, that he did not value dying of a rush, and *hoped and believed God would deal with him like a gentleman.*

EVELYN'S *Diary*, Vol. I. p. 542. [Edited by Bray.]

## DIVINE JUDGMENTS.

THOUGH judgments be not so rife and visible now in the Church, yet God smiteth us with deadness, where he doth not smite us with death; for a man is punished otherwise than a boy, and judgments are now spiritual, which, in the infancy of the Church, were temporal and corporeal.

*Cripplegate Lectures*, Vol. I. Sermon 19.

## DIVINE JUDGMENTS NO SUBJECT OF TRIUMPH TO THOSE EXEMPTED.

“FOR thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord.”

*Ezekiel* xxv. 6, 7.

\* See his Monument in Westminster Abbey.

## THE JUDGMENT OF THE WORTHLESS.

WISDOM and goodness to the vile seem vile;  
 Filths savour but themselves.

SHAKSPEARE—*King Lear*, Act 4. Scene 2.

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## TRIAL BY JURY.

THE trial by jury has been, and, I trust, ever will be, looked upon as the glory of the English Law. If it has so great an advantage over others in regulating civil property, how much must that advantage be heightened when it is applied to criminal cases. It is the most transcendent privilege which any subject can enjoy, or wish for, that he cannot be affected either in his property, his liberty, or his person, but by the unanimous consent of twelve of his neighbours and equals: a Constitution that, I may venture to affirm, has, under Providence, secured the just liberties of the English nation for a long succession of ages. And therefore a celebrated French writer, who concludes that because Rome, Sparta, and Carthage have lost their liberties, therefore those of England in time must perish, should have recollected that Rome, Sparta, and Carthage, at the time when their liberties were lost, were strangers to the trial by jury.

BLACKSTONE—*Commentaries*, Cap. 23.

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## A JURY STARVED INTO A VERDICT.

ARUNDEL's jury was shut up a whole day and a night, and those that were for the acquittal yielded to the fury of the rest, only that they might save their own lives, and not be starved.

BISHOP BURNET's *Abridgment of his History*, p. 153.

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## DIVINE JUSTICE.

—————HEAV'N is just,  
 And when the measure of our crimes is full  
 Will bare its red right arm, and lance its lightnings.

MASON'S *Elfrida*, Act 5. Scene 1.

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SLOWNESS AND CAUTION ESSENTIAL IN THE ADMINISTRATION OF  
 JUSTICE.

NULLA unquam de morte hominis cunctatio longa est.

TACITUS.

## JUSTIFICATION AND SANCTIFICATION.

THOSE who would have justification without sanctification  
 are likely to have neither.

BEDDOME'S *Sermons*.

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## JUSTIFICATION NOT BY HUMAN MERIT.

THE utmost sanctification human nature is capable of, carries in it no pretensions to heaven. This is a title that rises simply from the compact of our Lord's mediation.

DR. YOUNG'S *Sermons*, Vol. II. p. 155.

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## K.

THOMAS À KEMPIS.

Er même entend, dit on, le Latin d'à Kempis.

BOILEAU—*L'Art Poétique.*THE PRIVILEGE OF MEN OF KENT TO FORM THE VANGUARD OF THE  
ARMY IN CASE OF INVASION.

THERE remains yet another privilege, formerly claimed by the men of Kent, redounding much to the honour of our county, which is that of being placed in the vanguard of the army, wherever they engaged in common with the rest of their neighbours; which right was granted to them on account of their gallant and noble behaviour in the encounters between the Saxons and Danes long before the Conquest: and I should suppose they would still have an equal title to this honour, and am sure they would as well deserve it, were the national force at any time called out into actual service against the common enemies of this kingdom.

HASTED'S *History of Kent*, p. 144. Folio.

## ROMAN ANTIQUITIES IN KENT.

IHAVE been less copious in treating of the Roman antiquities in this county, and more diffident in expressing my own private opinion in relation to them, than I should have been, if I had not known that my learned friend, the late Rev. Mr. Faussett, of Heppington, near Canterbury, had been, for several years before I began my collections for this work, employed in examining thoroughly the Roman remains throughout this county. He was indefatigable in his researches, and his knowledge was great; indeed, it was beyond that of most men in that line of antiquity. The col-



lection of Roman remains, the greatest part of which he had caused to be dug up at different places in his own presence, is the most curious, valuable, and perhaps the most numerous of any private collection in England. He has left a most learned and ingenious account of them, and the places where they were found, with his arguments and proofs drawn from thence, and his own observations of the transactions of the Romans whilst in this country.

HASTED'S *History of Kent*, Preface, p. 7. Folio.

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KERCHIEF.

DR. JOHNSON says correctly that we owe this word to the French *couvre*, "to cover," and *chef*, "the head," as "curfew" is *couvre* and *feu*. The ancient queens wore a kerchief under their crowns, that article of dress not having then come to such "base uses" as the handkerchief has since. See Stothard's *Monumental Effigies of Great Britain*, and his *Plantagenet Costumes*, especially that of Queen Berengaria, at the Abbey of L'Espau, near Mans. MISCELLANEOUS.

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KILL OR CURE.

MR. TROLLOPE and I are in a course of tar-water: he for his present, and I for my future, distempers. If you think it will kill me, send away a man and horse directly, for I drink like a fish.

*Letter from Gray to Dr. Wharton*, April 26, 1744.

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KINDNESS ENSURES OBEDIENCE.

———— You may ride us  
With one soft kiss a thousand furlongs, ere  
With the spur we heat an acre.

SHAKESPEARE—*Winter's Tale*, Act 1. Scene 2.

## KING.

THE following authority, in addition to those of Dr. Johnson, may not be unacceptable:—"The old word *conning*, by contraction 'king,' does not signify power or force to do what he will, but a knowing, wise, discreet man that opens the people's eyes, and does not lead them by the noses, but govern them with wisdom and discretion, for their own good."—Ludlow's *Memoirs*, Vol. III. p. 330.

MISCELLANEOUS.

## KING GEORGE III.

THE Rev. Mr. K—, of Cranbrook, was acquainted with a Scotch Minister, who, in the first preparations of Buonaparte for invading this country, happened to be at the King's private Chapel at Windsor, at the early Service. After he came out, he said to a clerical friend who had accompanied him, "If that old saint is accustomed to pray as I have heard him to-day, Buonaparte may save himself the trouble of trying to conquer the land of which he is the king." The event was a remarkable fulfilment of this prediction.

MISCELLANEOUS.

## CAPTIVE KINGS.

FROM captive princes the hour of humiliation and suffering is not far distant.

ROBERTSON'S *America*, Vol. II. Book V. p. 288.

Applicable to the imprisonment of Charles I. of England, and Louis XVI. of France. How Louis XI. of France escaped, when the Duke of Burgundy imprisoned him at Dijon is only to be explained upon the principle of his being too bad for a martyr.

## KINGS INFLUENCED BY CIRCUMSTANCES.

THE honour of a prince is a good excuse when he has no mind to engage in a deceitful or unjust war; but it is often forgotten when the circumstances are more favourable.

BISHOP BURNET'S *Abridgment of his History*, p. 108.

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## A KING'S SPEECH [WITH SOMETHING IN IT].

It is true the Parliament did give the monasteries and religious houses to the king [Henry VIII.], but so unwillingly (as I have heard), that when the Bill had stuck long in the Lower House, and could get no passage, he commanded the Commons to attend him in the forenoon in his gallery, where he let them wait till late in the afternoon; and then coming out of his chamber, walking a turn or two amongst them, and looking angrily at them, first on one side, then on the other, at last he said, "I hear that my Bill will not pass; but I will have it pass, or I will have some of your heads:" and without other rhetoric or persuasion returned to his chamber. Enough was said: the Bill passed, and all was given him as he desired.

SIR HENRY SPELMAN'S *History of Sacrilege*.

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## KISSING-CRUST.

DR. JOHNSON defines this word, "crust formed where one loaf in the oven touches another;" or may it not be *cuisine*-crust, "the *first* cut fittest for the kitchen?"

MISCELLANEOUS.

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## THE KIT-KAT CLUB

DERIVED its name from Christopher Kat, a pastry-cook, who kept the house where the members dined, and excelled in his mutton-pies, which were called Kit-Kats. They originally met in Shire Lane; and consisted of thirty-nine

noblemen and gentlemen, zealously attached to the Protestant succession. Jacob Tonson was their Secretary, and Sir Godfrey Kneller painted their portraits.

SPENCE'S *Anecdotes*, p. 337.

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KNAVE.

To the authorities given by Johnson for the obsolete sense of *servant*, this may be added, "In near an hour waiting, the same *knave* led me to a small room," &c. Sir John Harrington to Sir Amyas Paulet.—Nugæ Antiquæ.

MISCELLANEOUS.

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UNE SOIRÉE MUSICALE, OR A MUSICAL [K]NIGHT.

WHEN Sir — — was knighted, some one said that it must have been upon the score of his merit, for it could not have been upon the merit of his *score*.

MISCELLANEOUS.

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KNIGHTHOOD.

WELL, now can I make any Joan a lady.

SHAKSPEARE—*King John*, Act 1. Scene 1.

HE is knight, dubbed with unhacked rapier, and on carpet consideration.

IBID.—*Twelfth Night*, Act 3. Scene 4.

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THE HONOUR OF KNIGHTHOOD.

WHEN Lord Sandwich was to present Admiral Campbell at Court, he told him that probably His Majesty would, in consideration of his services, knight him. The Admiral intimated that he did not much relish the honour. "Well, but," said Lord Sandwich, "perhaps Mrs. Campbell will like it." "Then let the king knight *her*," answered the uncourtly seaman.

MISS HAWKINS'S *Memoirs*, Vol. II. p. 70.



## KNIGHTS OF THE GARTER.

WHEN first this order was ordain'd, my lords,  
 Knights of the Garter were of noble birth,  
 Valiant, and virtuous, full of haughty courage;  
 Such as were grown to credit by the wars:  
 Not fearing death, nor shrinking for distress,  
 But always resolute in most extremes.  
 He, then, that is not furnish'd in this sort,  
 Doth but usurp the sacred name of knight,  
 Profaning this most honourable order.

SHAKESPEARE—*Hen. VI. Part I. Act 4. Scene 1.*

## CONTEMPT OF KNOWLEDGE.

HE affected to despise every kind of knowledge which he did not possess. Having established his fame, with little or no obligation to literature, he either conceived it to be needless, or decried it because it lay out of his reach. His sentiments, in short, resembled those of Jack Cade, who pronounced sentence against the clerk at Chatham because he could write and read.

CHALMERS—*Biographical Dictionary.* [Article, "Hogarth."]

## KNOWLEDGE NOT GENIUS.

IL prouva par sa tragédie de Zenobie, que les connoissances ne donnent pas les talens.

VOLTAIRE—*Siècle de Louis XIV.* [Vie d'Aubignac.]

SON *Traité sur le Poème Épique* a beaucoup de réputation, mais il ne fera jamais de poètes. IBID.—[Vie de Bossu.]

## KNOWLEDGE dwells

In heads replete with thoughts of other men:  
 Wisdom, in minds attentive to their own.

COWPER'S *Task.*

## KNOWLEDGE INSATIABLE.

TAM diu descendum est, quam diu nescias.      SENECA.

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## LIMITED KNOWLEDGE.

THE Chamberlain of London, Mr. Clark, in passing through the streets, was constantly returning the salutes of his fellow-citizens whose names he had forgotten. On being told of this forgetfulness, he observed that it reminded him of a clergyman in Lincolnshire, who had a boy in his Sunday School to whom it was found impossible to teach any thing. At length the clergyman remonstrated with him on his insuperable ignorance, which, he said, far exceeded that of his younger brothers; observing, that he did not even know his letters: to which the boy indignantly replied, "Why, yes Sir, I knows their faces, though I can't call them by their names." "This," said the Chamberlain, "is about the extent of my knowledge of my worthy fellow-citizens."

MISCELLANEOUS.

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## THE DUTY OF IMPARTING KNOWLEDGE.

THE next best thing to laying up knowledge, is to lay it out.

MISCELLANEOUS.

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## USELESS KNOWLEDGE.

IL y a un point, passé lequel, les recherches ne sont plus que pour la curiosité. Ces vérités ingénieuses et inutiles ressemblent à des étoiles qui placées trop loin de nous, ne nous donnent point de clarté.

VOLTAIRE—*Sur la Société Royale, et sur les Académies.*

Or,

THERE is a limit, beyond which, investigation ministers but to curiosity. Speculations of such an ingenious, but

unprofitable nature, resemble certain stars, which, from being placed at too great a distance from us, afford us no light.

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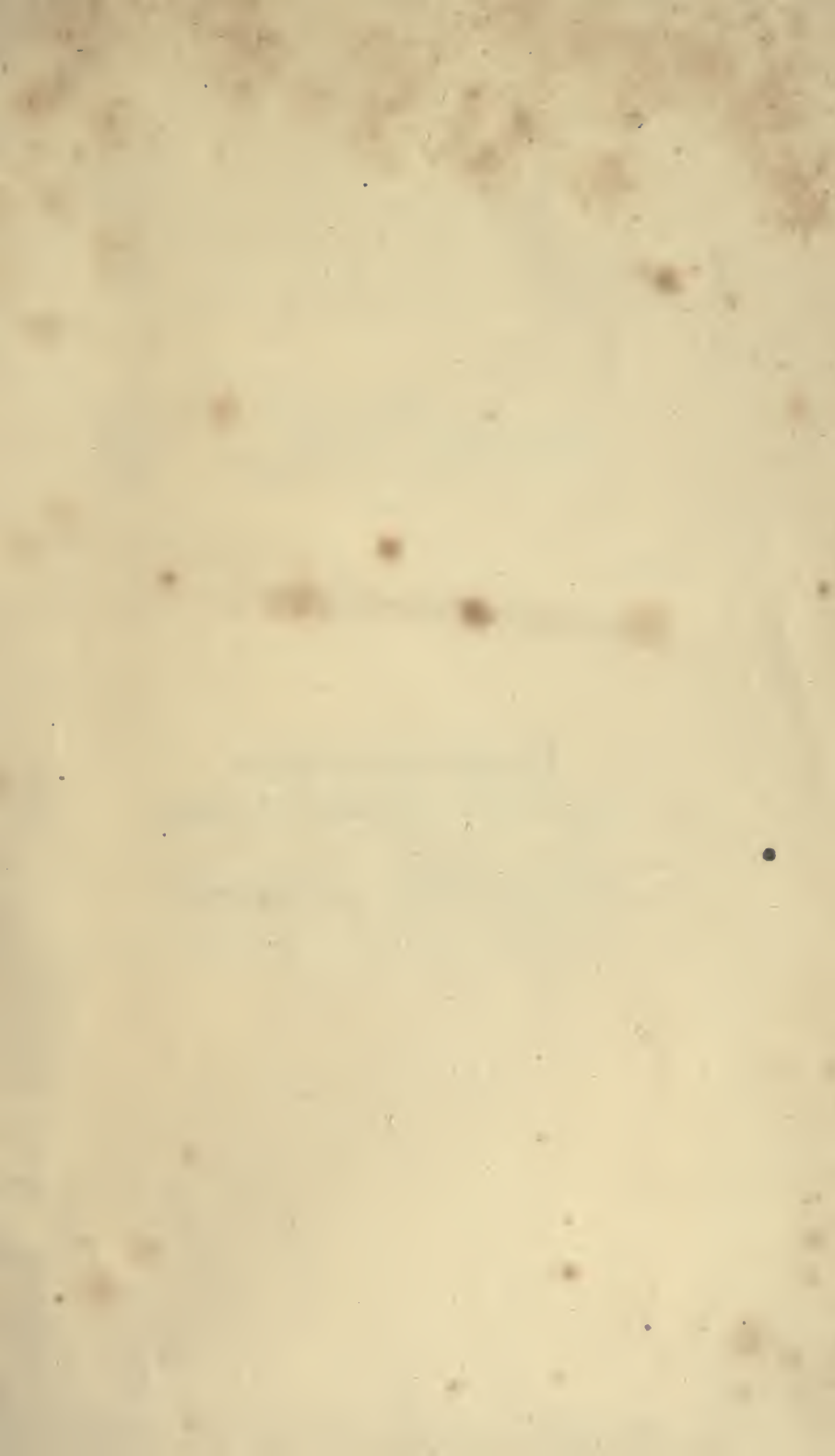
## UNFRUITFUL KNOWLEDGE.

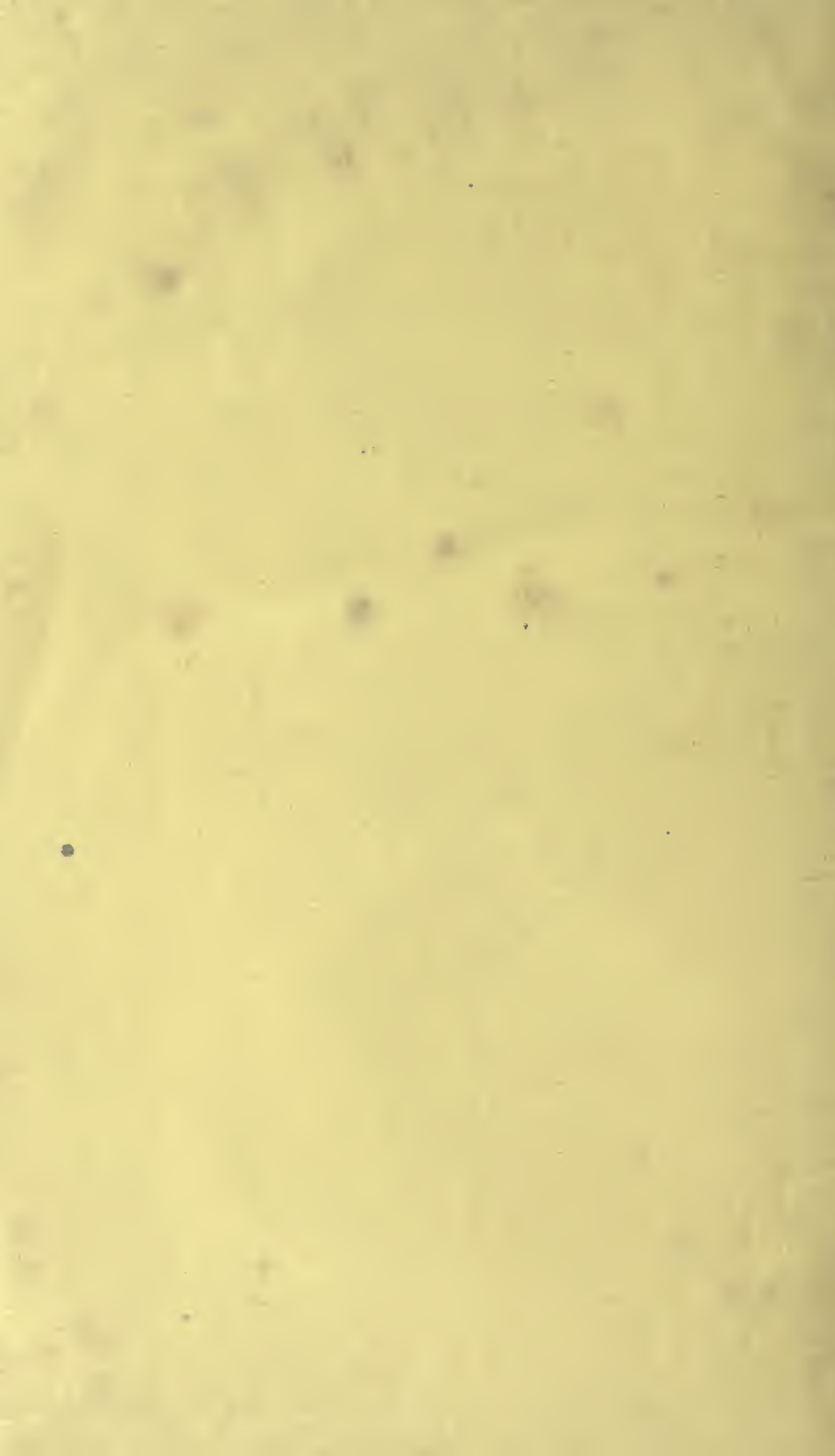
OF the learned Warburton, then in the outset of his fame, Bentley remarked that there seemed to be in him a voracious appetite for knowledge, but he doubted if there was a good digestion.

CUMBERLAND'S *Memoirs, by himself*, p. 28. 4to. 1806.









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Poynder, John  
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